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MISSIONS

The Horizon of the Soul

"The world stands out on either side
No wider than the heart is wide.
Above the world is stretched the sky
No higher than the soul is high.
The heart can push the sea and land farther
away on either hand,
The soul can split the sky in two and let the
Face of God shine through.
But East and West will pinch the heart
That cannot keep them pushed apart,
And he whose soul is flat—the sky will cave
in on him, bye and bye."

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M

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QUESTION BOX

(Answers found in this issue)

1. What document outlaws all aggressive war by making it an international crime?
2. What new building was completed in June, 1923?
3. How many Baptist churches were reported on the foreign field in 1914?
4. What threefold ministry is undertaken by missionaries in the Philippines?
5. Who was outside of a quarantined area but entered it when there was work to be done?
6. How thick is the gold leaf on the Shwe Dagon Pagoda?
7. Where is Kaligatchia?
8. To whose slogan has "I'd love to be listening" been added?
9. Who is Miss Margaret Bailey?
10. When did modern Protestant missions really begin in China?
11. Where is Tulca and how many converts were baptized there?
12. What are "Baptist signals"?
13. Who was the first woman medical missionary?
14. Where can one have a bath for five cents?
15. Within what country lie the sacred places of three great religions?
16. Where is the gospel singing itself into a country's life?
17. What was one good result of the World War?
18. What church was organized on November 2, 1924, and who preached the sermon?

PRIZES FOR 1925

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VOL. 16

MISSIONS

No. 1

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BOYS AND GIRLS OF THE BOSTON SYRIAN MISSION AT WORK AND AT PLAY (SEE PAGE 26)

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MISSIONS

VOLUME 16

JANUARY, 1925

NUMBER 1

In the Vestibule of the New Year Issue



MISSIONS for January, 1925, wishes a Happy New Year to all its readers. And this is no mere perfunctory wish, the simple following of a beautiful custom. It is a wish inclusive of what is essential to a Happy New Year—living the life

according to the principles taught by our Lord, walking with Him in His Way, incarnating as far as our human nature will permit His spirit. There is no other way to be sure of a Happy New Year. The missionary interest is an integral part of the true life, and it is our hope to help stimulate this by bringing from all parts of our world field the news that inspires the soul and moves the will to have a definite share in the work of world evangelization. What a great thought it is that every disciple of Christ may have part in carrying out His commission and in making Him known. The larger the part we play in this work the happier our year will be.

The issue is marked by some new features that we hope will prove of interest. A page of Missionary Geography will take up a field each month, with a map and condensed information about the field and the work. Another page will give a picture of some place or feature of the Holy Land, with brief description and appropriate Scripture. The devotional page will be carefully edited with a view to its utmost helpfulness, with a special Scripture passage each month. In all the ways we can devise, we mean to make MISSIONS for 1925 an improvement upon its past. Its aim will remain the same—to present the great work of missions at home and abroad in such wise as to lead our people to a deep and fruitful concern in the extension of the Kingdom of God.

We start in India, with Mr. Baker's sketch of Three Months of Touring, an important phase of the missionary's life. Next comes an article of unusual character, in which Mr. Detweiler gives the history of United States Intervention in the Caribbean Republics, something little known and made clear by him. We see the King Hostel through the medium of pictures. Then we have a series of diagrams which show Ten Years of Progress in the work of the Foreign Mission Society—diagrams prepared by Mr. Lipphard with descriptive material. The last in the series is worthy of special study for it shows the upward trend in evangelism during the entire 110 years of Baptist missionary history.

Following this review we are taken to three different lands in as many different continents. The pastor of the Mexican Baptist Church in Corona, Cal., describes his return to Mexico; Mr. Lacy tells of the mysterious land of Tibet which a white man always enters at the risk of his life; and Prof. Prodan takes us back to his interesting native land of Roumania. The editorial pages offer appropriate New Year suggestions, call attention to the Missionary Convention to be held in Washington this month and include a wide range of editorial comments on matters and events of interest.

It will be news to our readers to learn that thousands of the countrymen of Christ are in these United States, as Miss Masteller points out in her story of the Syrians around Boston and the work of the Woman's Home Mission Society among them. The effects of the recent turmoil in China are well described by Mr. Nasmith in his story of the Looting of Huchow. President Mullins of the Baptist World Alliance furnishes a New Year Greeting and Mrs. Nott informs us of the music of India. Be sure to play the weird Indian tune on your piano.

Thus this first issue of the new year, although we have gone through only half of it, upholds the reputation of the magazine for variety. The remaining pages are just as interesting. From Atlanta the Editor sends a report of the quadrennial meeting of the Federal Council of Churches, a session full of significance to the cause of Protestantism in America and of international peace. The Board of Cooperation informs us of plans for the remainder of the fiscal year. Then follow some pages of Book Reviews, the story of the farewell luncheon to Dr. Barnes, the Foreign Board meeting at Northfield and of course the various departments are not overlooked. The pages of World Field and Missionary Society news are compiled from all over the world and Mr. Howard tells us that even the automobile has some disadvantages not to be found in the former oxcart mode of travel. The C. W. C. Express Train has caught the imagination of the Crusaders and we hope many of our older readers are taking an interest in its journey.

Do not forget the advertising pages for numerous items of interest are packed in the columns there that will make a review of these pages quite worth while. In our opinion this issue from cover to cover is worthy to begin the New Year and we are confident you will agree. Once more, a Happy New Year to all our readers.

Three Months of Touring in India

BY REV. JAMES M. BAKER



TOURING at Ongole is a great event. Every year since 1866, when this station was established by Dr. John E. Clough, there has been considerable touring done from January to April inclusive. These are the cool months of the year but there is another reason of more importance. It is extremely unusual for any rain to fall during these four months. Touring during the rainy season on this field is almost an impossibility. We have three rivers crossing our 1,000 square miles of territory and as we are near the sea, these rivers flow an immense quantity of water after hard rains. I have known some of them to rise 40 feet.

At the time of rain it is impossible to get bulls to draw the carts which take our tents and supplies. Especially is this true on our black cotton soil which is always of glutinous quality when it is wet. It is then impossible to get a wheel through it or for the feet of bulls to cross it. It rolls up like a snow ball on a moist winter's day. Touring life is not a bad life here in India except when it rains. Then all the evil forces of nature rise up and conspire against the sojourners with carts and bulls.

Dr. Clough had more than 7,000 square miles of territory in which he toured. He sometimes spent the whole four months on one circuit. Our Ongole field has been so often cut down for the formation of other stations that we have left only a very small parish of 1,000 square miles and 500 villages. The broadest part extends about 70 miles and the narrowest about 30. We have a population of 335,000. There are 375 workers out in the villages, and we take with us a touring band of 14 men. We have an excellent survey map which gives the location of every road and every hamlet and I myself plan to cover every part of the field at least once a year.

This year we pitched our camps in 44 different villages and from these 44 different centers our touring band visited 375 villages, and in doing so walked 2,233 miles. We baptized 228 people coming from 33 different villages. In every one of these 44 camps a grove meeting was held in the afternoon near our tent. During the three months 18,982 Sudras and 8,402 Christians left their work to attend. It would be impossible to say just how many attended the meetings continually held in the various villages surrounding the camps and how many attended the smaller meetings held in the village where we camped. It would run up into many thousands. Together with those coming in for the Harvest Festival we have now, up to date this year, baptized 303 people, of whom 184 are men and 119 are women, representing seven different castes.

The touring season and the Harvest Festival have been distinguished by a special feature, which is not new to us at Ongole, but this year this feature has been very much emphasized by the people themselves. We had the usual collections at the meetings held for the Christians in their own villages. These collections netted 25% more than the average for these tours. In addition we received altogether a thousand special gifts for which

receipts were granted; and these gifts averaged one rupee each. This represents 3,000 days' work for men or 6,000 days' work for women, that is, if we consider what the usual coolie earns. Then again we sold an unusual number of tracts and Bible portions.

The second special feature has been the holding of clinics by our hospital doctors and nurses in six different camps where our touring tents were pitched. These clinics averaged about 100 patients each and were productive of much good, not only for the healing of the body but for the friendliness created among the people that surpassed anything we had heretofore experienced. Even the enemies of the Gospel were compelled to believe that it was the love of Christ in the heart of the Christian which led him to come so far and to do so much for suffering people. We noticed this special difference in the attitude of the people when we went in the evening to the caste quarters of the village where the clinic was held in the afternoon and observed how, as the preacher talked, they leaned forward with the intense look in their eyes and wonder written on every line of their countenances.

The third special feature of our touring was a four-day revival meeting held at two different places. Messrs. W. Boggess and D. Arogian were the speakers, afternoon and evening. The crowds were of good size at all these meetings, but in each instance they grew in size as the meetings progressed. These gentlemen had a vital and an inspiring message for our people, and it was adapted to Indian thought and customs. Outside of Ongole we have never, heretofore, held so long a series of meetings in any one place. In both of these places Miss Kelly had gone earlier and spent a couple of weeks in preparing all the people, but especially the Christians, who began to pray for a spiritual harvest. As a result these two revival meetings proved to us that there is a real heart hunger to know the deep things of God as set forth in His Word. Our Christians in both places advertised the meetings themselves, put up the pavillions and added the Oriental decorations.

Many times during previous years we have felt on these tours that God was with us in the power of the Spirit in a very marked degree but somehow we at Ongole



A MEETING IN ONGOLE

feel that this year has been a banner one in this respect. There were special manifestations of divine power and one was compelled to feel that some personality other than human was brooding over this work and putting into it divine breath.

On two occasions while holding large meetings the missionary was called out to attend to Christians having been bitten by very poisonous snakes. In each case they were coming to the meetings through the darkness. The services were continued without any pause while these cases were attended to, and after prayer and the administration of the medicine the patients came and sat in the meeting, passed through the stages of pain which was bound to result from the poison but before the end of the meeting in each instance, instead of being laid low in death they went away healed and the great audience was able to see what God could do for His own elect.

The jungles of India are as dangerous as "No Man's Land," providing one has not learned their ways. In



REV. J. M. BAKER

January we had a young man from America as a guest. He was in good health and full of hope for the future. He had not learned, however, that India is different from America. Shortly after he left us he contracted the Asiatic cholera and died in a lonely place away from his people. He is only one among many who has lost life as a price of negligence in using precautions.

During all those three months not a single preacher or missionary was incapacitated by illness or accident from going on in the daily routine of service. We came closely in touch with the deadly relapsing fever, with poisonous snakes, scorpions, and centipedes. There were cholera and small-pox in many villages where we encamped. In some sections even the foot paths were filled with thorns and stones, menacing the bare feet of our preachers. Here and there our supply carts, while coming through the jungles at night, met with robbers. Some members



ANOTHER MEETING IN ONGOLE

of the families of our preachers were sick when we started out. Some of their wives gave birth to children while their husbands were far out in the jungles, but all was well on their return. There seems no explanation other than a special watchcare of our Lord.

There were several outstanding incidents which made a profound impression upon the touring band and upon the people in the localities where they occurred. While touring in the southern part of the field, we had posted names of our camps and the dates when we planned to arrive. We had nearly finished the work of one camp and one supply cart was pulling out for the next, when the Christian elders who had come from Patchava halted the cart and made a most impressive appeal to change our schedule and pitch camp at least for one day in their village. Even then the appeal seemed to be a message from God. Of this we were certain the next day when we saw the grove in which we were encamped filling with many hundreds of people of all castes, even long before the time of meeting. We had a very long service in the afternoon; the people had left their work and had given up time to listen to the Word of God and they were in no hurry to get back to their homes. The great crowd listened with splendid silence. The meeting in the caste quarter at night, lasted longer than usual. It was 10 o'clock before the preachers had their food. They expected to eat their dinner and retire, for they had had a long weary day; but the caste people from the village were not yet satisfied. They had some questions to ask, and after they had asked them they would not let the preachers stop until they had talked long into the small hours of the night. This meeting at Patchava seemed to be nothing less than a mass movement of hungry hearts seeking satisfaction; a time when people of all classes realized where was to be found the Bread of Life.

Last August as I sat on the ruins of Capernaum and looked over on the sea of Galilee I thought how once this was the place of a thriving village and how our Master had sought to lead the village into the narrow path which led to the eternal city, and how they had rejected Him, and how He had gone away lonely in His own heart. While at Patchava I thought of my experience in Capernaum and then as I looked on the great heart hungering mass of people, I said to my Master in prayer, "O, Lord, Thy day has come." Also I thought of Dr. Clough and how he must also be rejoicing over the harvest from the gospel seed which he himself had sown in this very village. I thought of that verse in which Christ said, "Verily, Verily, I say unto you, he that believeth on me, the works I do shall he do also and greater works than these shall he do."

We went on to Jaggarajupalem the next day. We had there the second outstanding incident of the three months' tour. It was a small village. There were only 10 or 12 Christian houses in the hamlet far segregated from the rest of the village. The employers of our Christians, namely the Sudras, came to our tent soon after we had arrived and asked if we were not coming to tell *them* about God. We said, "We will come tomorrow night. Tonight we go to the Christian hamlet." They replied, "Can we not also come to the Christian hamlet and hear what you say to them?" We said, "Yes, of course, you may come." By 9.30 P. M., we had finished our meeting among the Christians but no Sudras had appeared. The night was dark and there were many thorns and stones about. Cactus, in which snakes were always found, lined the paths. We thought that after the darkness had come on, they had become afraid and preferred to wait until we should come to them the following evening. I had gone to my tent and retired. The preachers had taken their food and gone also to rest. As sleep was coming on, I was awakened by talking near the kitchen tent. I could see a large crowd had collected near it. I thought perhaps there had been a robbery, a murder, or some calamity in the village but as I listened I heard them saying to Somaiah our old servant, "We have come to hear preaching, how can we go away without hearing anything?" For a long time they argued on their side but Somaiah was insistent. He knew that the day's work had taxed our utmost powers and that on the rising of the sun for another day, the work would be equally hard. In the end they went away. There must have been about 75 people. I supposed they had gone back to their homes but they had not given up their purpose. They intended to hear the Word of God. They went to the Christian

hamlet, aroused our preaching band and there for a couple of hours sat and listened to things their hearts craved to hear. My tent was only a short distance from the hamlet. When the preaching began the still night air carried the voices to my tent and I could not sleep, but I was happy and restful. Later, I could hear the crowd as it dispersed along the narrow path which led from the hamlet to the village. There was no loud talking and their tones were earnest and subdued.

In one camp our tent was pitched on the bank of the Gundlakamma River. It was about a mile and a half to the village. Our touring band was afraid that our afternoon meeting next day would not be well attended. It was so quiet and lonely there that it was hard to imagine anything else. The preacher appointed for the afternoon meeting, confessed later that he was much depressed through the morning as he was preparing his sermon; for he had no idea that he would have people to listen. The next day, however, the loneliness of the grove, even before the hour appointed for the meeting, began to be changed; and the horizon in all directions revealed groups of people approaching the center of the grove. By 3 o'clock the grove was filled with men, women, and children. There were enquirers among the Mohammedans and some people of other castes. Ten enquirers among the Christian adherents, however, were received and baptized in the river. Such incidents as these are impressive because they revive pictures of the ministry of Christ. Why do these crowds of people leave their homes and their work and come out into the far off lonely places where they expect nothing more than the chance to hear the Word of God? Have times actually changed since Christ's ministry? Are not people just as hungry as they were then to find out the path to heaven?



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United States Intervention in the Caribbean Republics

*A CLEAR AND COMPREHENSIVE STUDY OF OUR GOVERNMENTAL RELATIONS AND RESPONSIBILITIES, WHICH INVOLVE THE FUTURE WELFARE OF MANY PEOPLES—
A PAPER OF POSITIVE HISTORICAL VALUE*

BY CHARLES S. DETWEILER

Superintendent Latin-American Work, The American Baptist Home Mission Society



THE extent of our political involvements in Latin North America is little known to the American people. Little by little we have extended the mantle of our protection over this region until it covers Cuba, Haiti, Santo Domingo, Panama, and Nicaragua.

It began with the Spanish-American war and the liberation of Cuba. Our position in this first instance was very clear. The Cubans welcomed our help, and in the organization of their republic willingly adopted the Platt Amendment as an appendix to their Constitution. By this amendment the United States was given "the right to intervene for the preservation of Cuban independence and the maintenance of a government adequate for the protection of life, property and individual liberty." When the United States declared war upon Spain, it was with the disclaimer of any intention to exercise sovereignty over the island, and with the assertion of the determination after affecting its pacification to leave the government of the island to its people. That pledge has been faithfully carried out.

After the Spanish-American War we governed Cuba until 1902, when the first president was inaugurated. In that period of three years or more we delivered the island from the peril of yellow fever. We built roads, organized the customs and revenue service, and established a system of public education. After the first president had completed his term it was necessary for us to intervene a second time, and we governed the island for a period of two years, when further reforms were instituted. Some of these reforms have been lost to the people but enough good has remained to place Cuba in the forefront of the Latin American republics.

Protestant Missions have been established in all parts of Cuba by the principal denominations. Foremost among them in the matter of self-support are the Northern Baptists whose field is in the eastern half of the island and includes some 67 churches with a membership of 2,560, and whose outstanding institution is the college at Cristo.

WHAT WE DID IN PANAMA

The case of Panama is different. Was President Roosevelt justified, or was he not, in preventing Colombia from suppressing the revolution which made Panama an independent republic? That is one of the unsettled disputes of history; not even the payment of \$25,000,000 to the Colombian government nineteen years later settled the question. We paid the money but refused to acknowledge any offense for which we owed it. We came into Panama affairs, to quote the words of President Roosevelt, "in the interest of collective civilization." There was, he believed, an obligation to the world at

large against Colombia—the right of eminent domain in the interests of the world's commerce. Thus we succeeded in justifying to ourselves the seizure of Panama, but we never justified it to our neighbors.

The story of our achievement in Panama is too well known to need recapitulation. The Isthmus is now one of the cleanest and healthiest spots on earth. Unfortunately American control does not extend over Panamanian territory except for the purposes of sanitation. Morally there has been no substantial improvement. The government of Panama derives a large part of its revenues from the licensing of saloons and gambling houses. We have done everything for Panama except give her a new public conscience. In the medley of races that make up the population of this republic missionary work is exceedingly difficult. Southern Baptists and Northern Methodists have divided the responsibility for the field—the former confining their efforts to English speaking people, and the latter alone working among the Spanish population.

WHY WE INTERVENED IN NICARAGUA

Our intervention in Nicaragua grew out of an effort to keep the peace in Central America. In 1907 Guatemala, Salvador, and Honduras were at war. The United States and Mexico offered their mediation and secured peace. President Zelaya of Nicaragua with his ambitious plans beyond his own border threatened the continuance of this peace, and thus alienated the sympathies of our government. When, shortly afterward, he was involved in trouble in his own country, our government gave its moral support to the revolutionists and brought about his downfall. For a long time after the expulsion of Zelaya the internal disorders in Nicaragua continued, and there seemed to be no successor strong enough to compel peace. Since our government had become embroiled in Nicaraguan politics it seemed necessary to carry their purposes through to completion. Accordingly marines were landed to compel a cessation of all warfare, and one of the contending parties was established in power. Our State Department then negotiated a treaty for the purpose of helping the Nicaraguan government out of its financial straits, since Great Britain was threatening to force the payment of its claims. At the invitation of our State Department American bankers funded the public debt and floated a new loan. A permanent camp of one hundred marines at the capital and a warship patrolling the coast guarantee the permanence of the government, and the loan of the American bankers.

In Nicaragua our intervention has been purely of a financial character. An American High Commissioner appointed with the approval of the State Department represents the bankers who have funded the public

debt. After a certain amount per month allowed for government expenses has been set apart, there remains a surplus which can only be spent by Nicaragua with the approval of this High Commissioner. The control of this money gives the High Commissioner great influence and prestige. Being a man of fine principles he endeavors to use his influence for the good of the country and direct government activities into right channels. The permanent camp of marines has no function to perform except as by their presence they act as deterrent and discourager of revolutions. It would be an advantage if they could be used to organize and officer a body of native constabulary as in Santo Domingo. But for the most part our intervention in Nicaragua is of a negative character. We keep the country from plunging into debt and revolution. Northern Baptists have been at work here since 1917, reporting after seven years, seven churches with a total membership of 325. The Woman's Society has four elementary schools and one high school, the latter being an outstanding institution in Managua.

SAVING SANTO DOMINGO FROM BANKRUPTCY

In Santo Domingo we began our intervention as far back as 1904 under President Roosevelt. The European creditors were pressing their claims upon a bankrupt republic, and Germany especially seemed determined to force a settlement. The only effective method of collecting the interest on the foreign debt appeared to be the seizure and administration of the Custom House. Rather than have Germany gain such a foothold on the soil of the western hemisphere and thus imperil the Monroe Doctrine, President Roosevelt concluded that the United States must act as receiver of this bankrupt republic. Accordingly a treaty was made under which an appointee of our President administers the finances of Santo Domingo and from the receipts of the custom house provides for the gradual liquidation of the foreign debt, after a certain per cent has been turned over for its other expenses to the native government.

It was hoped that this arrangement would not only be the financial salvation of the country, but would also put an end to revolutions, inasmuch as the goal of all revolutionists had been the possession of the custom houses, without whose revenues they could not hope to reimburse themselves for their sacrifices. Unfortunately these hopes were not realized. In 1906 there was a revolution and a change of administration; in 1911 an assassination and a change; in 1912 another revolution; in 1913 another change by resignation followed by revolution. In 1914 a forced resignation brought another change of presidents, and in 1916 came the last revolution. American marines were landed to support the president deposed by the uprising, and the successful upstart was informed that Washington would not recognize him. Whereupon the Dominican Congress elected another man. As a condition of its recognition the American government suggested a convention giving us a virtual protectorate over Santo Domingo. This the Dominicans declined. The American authorities then refused to turn over to the government the revenues collected. Finally Washington resolved to end the trouble and ordered the naval forces to take entire charge. Thus on November 29, 1916, there was set up "The Military Government of the United States in Santo Domingo" which remained in complete control for six years. During this period

the governor was an admiral of the United States Navy, and all the high officers of the central administration were Americans. On October 21, 1922, the American régime ended with the inauguration of a provisional Dominican president.

In Santo Domingo we have accomplished more than in our other interventions because we have entered more into the government of the island. Although Dominicans resent our presence, they are grateful for what we have done for popular education. Today there are 489 rural schools, 49 primary city schools, 69 graded schools, 6 industrial schools, 4 special schools, and 2 normal schools, for which the Dominicans are indebted to the American Occupation. It is estimated that from sixty to sixty-five thousand children have learned to read and write, and that nearly all of these were children under sixteen. Banditry has been suppressed and the people disarmed. It is said that prior to the Occupation there were about three hundred homicides per year in the one province of Santiago. Since then there have been only fifty a year. This means that over a thousand Dominicans are alive in this one province who would have been dead had the old conditions obtained. Of course no one Dominican can say that he would have been among those killed and, therefore, no one feels particularly grateful to the Americans for being alive. Roads have been built, and school-houses and wharves, and the postal service greatly improved, to say nothing of the sanitation of the island. This republic in recent years has been the scene of an interesting experiment in a new type of missionary co-operation. The Methodist, Presbyterian, and United Brethren Boards have united in forming one operating Board, to support a common mission, and organize churches without denominational names. Several such churches have already been organized and a mission hospital established.

HAITI NEEDED US

Our intervention in Haiti was in the interests of public order. For many years a condition of chronic revolutionary turmoil had existed at our very doors, that was rapidly becoming intolerable. An especially bloody uprising of the people against a president who had ordered the massacre of 160 political prisoners was the occasion for the landing of marines. In a short time the force of marines was increased to 2,000 to insure the pacification of the whole country. Then a treaty was forced upon Haiti by which a financial protectorate was established. A Financial Adviser was introduced, the receivership of Customs placed in the hands of Americans, and the policing of the country provided for through a force of gendarmes trained and officered by the United States marines. A few years later, with the reluctantly granted help of the same president whom we had gotten elected to office, a new constitution was proposed and adopted in a rather unusual way. Ordinarily in Latin countries Congress adopts the constitution whenever a new one is proposed. In Haiti the Congress had been dissolved because it had not been sufficiently pliant to carry out the wishes of the American Occupation. The president ruled through a Council of State appointed by himself. When the new constitution was to be adopted, the chief objection lay in the provision by which it was made possible for foreigners to hold land. Previous to this the Haitians had believed that their chief protection against

foreign exploitation was to deny to foreigners the right to own land. The new constitution was submitted to popular vote under the supervision of the Occupation. The result was popular approval, although evidence was lacking that it was far from being a fair election.

In Haiti our reforms have to do only with financing and policing. There has been an end to graft and the people have been given an object lesson in the honest handling of public funds. Order prevails over the entire republic and an efficient gendarmerie is everywhere in evidence. There has been some road construction but not half what there should be. Although we have reformed the police, the courts are still venal, and saddest of all nothing has been done for public education. It is estimated that not more than three per cent of the people can read and write. The spontaneous expression of most American observers who visit Haiti is, "Let the United States get out or get in." It is a reproach to Protestant American Christianity that the evangelization of this island so close to our doors has been neglected for so many years. By an understanding among the different Boards Haiti has been allocated to the Baptists, and much is expected of them, to make amends for past omissions. A beginning was made in 1923 when the first missionary sailed for Jacmel to help in the founding of the first evangelical secondary school in Haiti for training leaders.

FAILURES IN OUR RELATIONS

That our increasing intervention in the affairs of these Caribbean republics should awaken criticism goes without saying. To many Latin Americans we are an imperialistic nation, the Colossus of the North—that aims to absorb its smaller neighbors and ultimately dominate the whole of this western hemisphere. To support this idea they can allege three serious failures in our relations with their governments:

1. We have not always observed the due forms and processes of law. The most flagrant case of this kind was the seizure of Panama. One of the pleas offered in justification of our procedure was that in Colombia we were dealing with a government that denied its citizens the right of a free ballot and a real representative Congress. As a matter of fact all the governments in the Caribbean are despotisms of greater or less degree; and if such a plea be allowed there is no limit to the length we may go in disregarding the national sovereignty of all of them.

Another case in point concerns our relations with two of the Central American states. By a treaty with Nicaragua ratified in 1916 our country was granted the exclusive right to construct a canal through Nicaraguan territory, and to lease for 99 years an island in the Gulf of Fonseca, and two islands on the Atlantic side, all for the consideration of three million dollars. Costa Rica and Salvador objected to this treaty as it ignored the rights of the former in the San Juan river, and of the latter in the Gulf of Fonseca. In a word, Nicaragua was disposing of much that did not exclusively belong to her.

Costa Rica and Salvador took their case to the Central American Court of Justice sitting in San Jose in the beautiful palace provided by the liberality of Andrew Carnegie. Nicaragua refused to be a party to the action, but the court nevertheless assumed jurisdiction. Its decision was announced in due time, and it declared that Nicaragua in making the treaty with the United States had violated the rights of Costa Rica and Salvador.

Inasmuch as the court could claim no jurisdiction over the United States it refrained from declaring the treaty void.

Neither Nicaragua nor the United States has paid any attention to the decision of this court, set up under such favorable auspices by conventions signed in Washington, and the court thereafter ceased to function. What an irony of fate that we who sponsored the idea of an international Court of Justice for Central America should have refused to abide by its decision! And then that five years later we should have compelled Panama to lay down its arms and accept the decision in a boundary dispute of a board of arbitration headed by our Chief Justice!

2. There has been failure to respect the personality, and the sensitive nature of an independent people. In the United States there is a clearly defined color-line, and all who are a little off color fall to the Negroes. In Latin America it is sometimes erroneously stated that there is no color-line, and that the darkest-skinned man may aspire to any position in the country. This is only apparently the case. They have a color-line as well as we. The servant is usually darker than the master. It is the ambition of every dark man to marry a woman whiter than he, and in all marriages there is the hope that the children will be lighter than one or both of the parents. In Haiti there is the saying, "Black man with money, mulatto; mulatto with money, white man; white man always white man." The upper class may be darker than we are, but they have the culture and the exclusive feelings of the upper class in any country, and it galls them to have Americans come in and treat them as if they were all Negroes. Ernest Gruening puts the matter thus: "Apart from the fundamental considerations involved in our going into Haiti, I believe that the subsequent failure to establish decent human contacts with the Haitian people, and particularly to cultivate the Haitian upper class, has been the greatest error."

It was my privilege at one time to have as fellow-traveller a Costa Rican general, and in conversation on the question of American intervention, he said that the United States could do what it pleased with these weaker Latin republics, if only it would respect their sensitive natures and cultivate the personal relationships. To that end it was essential to select ministers and consular agents who could understand Spanish and develop personal friendships with the ruling class. They resented brusque manners and dealing through interpreters. Undoubtedly we have often failed because of the character of our representatives, some of whom have been untactful and some, be it said to our shame, forfeited respect because of drunkenness. Says Dr. Kelsey of the University of Pennsylvania in his monograph on Haiti and Santo Domingo: "More attention should be paid to the selection of civilian and military leaders with special aptitude for the particular tasks to which they are assigned. The Marine Corps is intended to be a fighting body and we should not ask it to assume all sorts of civil and political responsibilities, unless we develop within it a group of specially trained men." It was not surprising, therefore, to find some Haitians who objected not so much to our intervention as to the fact that it was military occupation.

3. The third criticism is that the policy of our diplomats has seemed to be directed solely toward the promotion of the commercial welfare of these countries.

Mr. Inman is but reflecting the thought of the best people of Latin America when he says: "One of the strange things about the Department of State in its dealings with the Caribbean countries is its great sensitiveness in interfering with the affairs of a sister nation by way of encouraging some needed educational, moral or political reform, and on the other hand, its readiness to land marines, and make and break presidents, for the protection of life and property—generally with a strong emphasis on property." Save to help the countries reorganize their finances, our policy has been negative, not doing for them more than what an international police force might do. We have acted to prevent European nations from intervening to collect debts, but further than this have assumed no responsibilities.

NOTABLE IMPROVEMENTS

These criticisms would be more serious, if it were known that they were ignored. Notable improvements in our relations with these countries demonstrate that some of our failures have been remedied. It is difficult, of course, for a nation to acknowledge an error, and it is too much to expect any government to confess mistakes in foreign affairs even though they may have been of a preceding administration. The payment of twenty-five million dollars to Colombia, while unaccompanied by any apology, was in itself sufficient to set us right in the eyes of South America for what they believed was high-handed seizure of territory at Panama. The complaints of Costa Rica and Salvador concerning our disregard of their rights in our treaty with Nicaragua have also received attention from the present administration and a satisfactory adjustment has been made. Then in Haiti there has been an especial effort to cultivate the friendship of the Haitians, and to have them feel that we were not treating them as a subject race. A great deal of the resentment against our interference in their financial affairs has disappeared, because in General Russell we have a High Commissioner who has won the confidence of the Haitians.

And best of all, our representatives in these republics of the Caribbean are manifesting an interest in the social welfare of the people. For the missionary there has never been a more sympathetic group of Ministers than those who now occupy the American legations in the capitals of Central America. In Cuba General Crowder has used his influence to promote reforms in government and to secure the abolition of the lottery. The fact that New York is now the only money market for the republics of Latin America, and that our bankers do not lend money to them except in concurrence with our State Department, gives our government a powerful leverage with which to effect many changes for the better in their governments.

THE PERIL OF EXPLOITATION

The danger that ever besets our nation as it becomes involved in these countries of the Caribbean is that we shall allow our own American corporations to take advantage of the improved governmental conditions to exploit their rich and undeveloped resources without providing for the improvement of the people. Porto Rico furnishes us with an example of what I mean. The political situation of Porto Rico is different from that of other countries in this region because it is a part of the

United States, but the social and industrial problems are the same. In Porto Rico we have accomplished wonders in transforming the social life of the people and in training them for self-government. But we have done nothing to solve the problem of unemployment. The bulk of the population lives by agriculture. Before they could be sufficiently educated to protect their own interests, sugar and tobacco companies had gotten control of large tracts of land, and had left the people without any basis for a widely diffused prosperity. Agricultural development has proceeded rapidly; government reports indicate a growing volume of trade with the United States, but all at the expense of two-thirds of the population who are homeless, seasonal workers, laboring at a wage that is not sufficient to maintain family life on a human level. Of what benefit is it to teach the people that among other things they must wear shoes, in order to save themselves from the hookworm infection, if at the same time we do not pay them a wage that will enable them to buy shoes for their families?

It is easy to be deceived by statistics that indicate growing wealth and prosperity. For example the Government report for Porto Rico of a recent year showed a trade balance, exports over imports, of \$6,594,231, which in proportion to its population was larger than that of the United States. But where does the money finally lodge? Let another set of statistics answer: The per capita wealth of the island for the same year was \$182 compared with a per capita wealth of \$1,123 in continental United States. The answer is that the wealth produced by the tobacco and cane fields of Porto Rico leaves the island to enrich absentee landowners and stockholders.

A NEW FRONTIER AND OUR MANDATE

It is a well known fact that the rise of industrialism is coincident in many countries with the development of democracy and the attainment of human rights. "Big business" is often an oppressor of humanity, but in time it produces its own corrective. Workingmen crowded together in large centers soon learn to cooperate in securing their rights and in improving their living conditions. But "big business" in the Caribbean affords no such opportunity to develop a corrective. There its laborers are not crowded into large cities, because it has entered into the field of agriculture, not of manufacture. It demands not skilled, but unskilled hands. Its labor supply is largely colored or mixed race, not white. Neither the government nor public opinion in any of these countries is strong enough to give assurance of justice in the relations between a colored population of few wants and high birth rate and large organizations of foreign capital. This presents a human problem that our government, as it smooths the way for American investors in the Caribbean, must not be allowed to ignore.

A new American frontier is in process of formation, where our traditions and ideals are rapidly displacing those of France and Spain. The best opinion of mankind has conferred upon the United States the mandate for the countries of the Caribbean. It is to be hoped we shall not fail in establishing decent human contacts with them, and that in protecting them from revolutionists and bandits, we do not provide an opportunity for our own highly organized business interests to get possession of their resources and exploit their cheap labor.



FRONT VIEW OF THE KING HOSTEL, MADRAS, INDIA

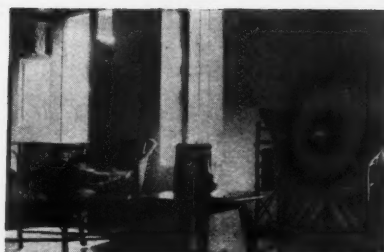
The King Hostel in Madras, South India

A GIFT GREATLY ENHANCING THE WORK AMONG STUDENTS

In December issue appeared a story of the first anniversary of the King Hostel in Madras. Mr. Charles King has kindly furnished the photographs from which the illustrations on this page are made. Madras is a great student center of South India and the port of entry and capital of the Madras Presidency.

This beautiful building has been erected on the Baptist Mission compound near Dr. W. L. Ferguson's bungalow and the Day Memorial Church and is the gift of Mr. Charles King and family of Johnstown and Gloversville, N. Y. It was completed late in June, 1923. Students began to move in immediately and soon every room was occupied. So great was the demand for accommodation that three buildings of similar capacity could

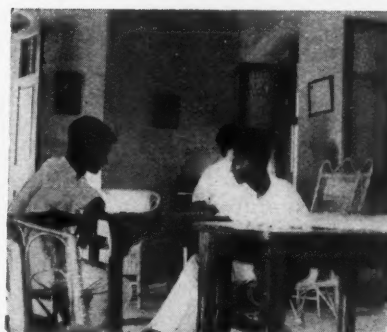
have been filled if Dr. Ferguson had accepted all who applied. The choice group of twenty-five young men who live in the Hostel are studying medicine, law and arts. Through their residence they come under Christian influence. Dr. Ferguson, the devoted missionary in charge, says: "May the good Father grant that out from this hostel may go strong, able men, men filled with the spirit of love for India, who will help mightily for the transforming of the people and for bringing them into captivity to Christ."



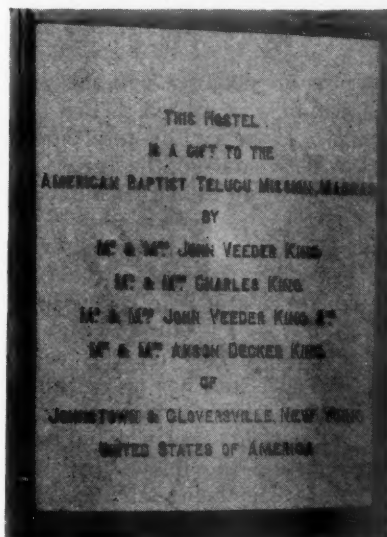
THE WARDEN'S LIVING ROOM



THE GUEST ROOM



STUDENTS' ROOMS ARE INVITING AND COMFORTABLE



THE TABLET



MR. WESTON OPENING THE KING HOSTEL AUGUST 18, 1923; DR. FERGUSON ON THE LEFT

Ten Years

A GRAPHIC AND DIAGRAMMATIC REVIEW OF THE PAST DECADE IN BAPTIST MISSIONARY HISTORY

BY WILLIAM B. LIPPHARD



IN 1914, one month before the outbreak of the war, the American Baptist Foreign Mission Society celebrated the Judson Centennial. Northern Baptists had completed one hundred years of foreign mission service that began with the arrival of Adoniram Judson and his wife, Ann Hasseltine Judson, in Burma in 1813. As readers of *MISSIONS* know, this led to the organization of the denomination a year later.

Ten years have passed since that one hundredth birthday of Baptist Foreign Missions. These ten years, because of the war, have proved to be the most momentous period in human history.

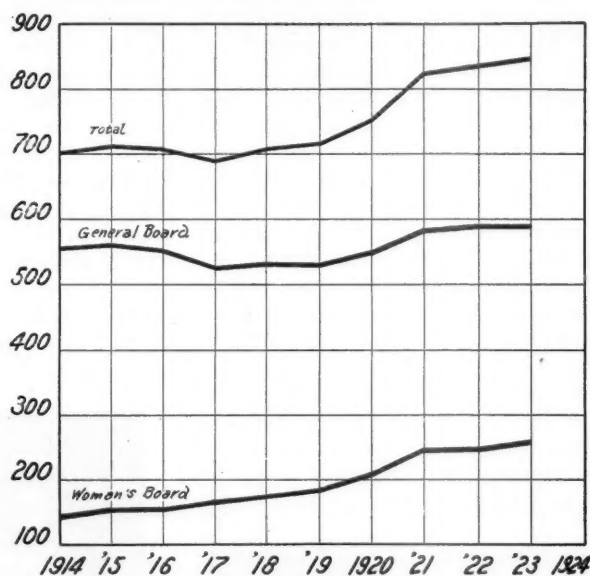
Notwithstanding the world upheaval the denomination has gone steadily forward, and through its great programs, its challenging appeals and its cooperative efforts, has given evidence of vitality and devotion to the cause of Christ. As will be recalled, the Judson Centennial Campaign was followed by the United Missionary Campaign. Then came the great Five Year Program launched at Los Angeles, and during the years of the war the heroic efforts of the two Laymen's Campaigns under the leadership of Mr. F. W. Ayer and Dr. F. P. Haggard. These were followed by the New World Movement launched at Denver. It seems appropriate, therefore, to review briefly some of the more important developments and achievements in the work of foreign missions during this past decade.

Naturally any period of time brings with it changes in personnel. The death of older missionaries leaves great vacancies on the field. Were it not for the consecrated young life of the denomination that each year offers itself for service abroad, these vacancies would present staggering problems on the field and might easily involve drastic adjustments. During these ten years about 150 young men with their wives and about 190 single women received appointments as new missionaries, and sailed from our shores to fill vacancies created by the death or

retirement of older missionaries. The accompanying chart traces the fluctuation in the number of new missionaries sailing in each year of the ten. The bottom line shows new missionaries of the Woman's Board, the second line new missionaries of the General Board while the top line reveals the total. Note how in 1922 when the financial situation had become so acute, there was a sharp reduction in the number of new missionaries.

The next diagram shows the changes in the total missionary staff. Mark how the number prior to the New World Movement remains relatively stationary with a slight reduction during the war period, indicating that

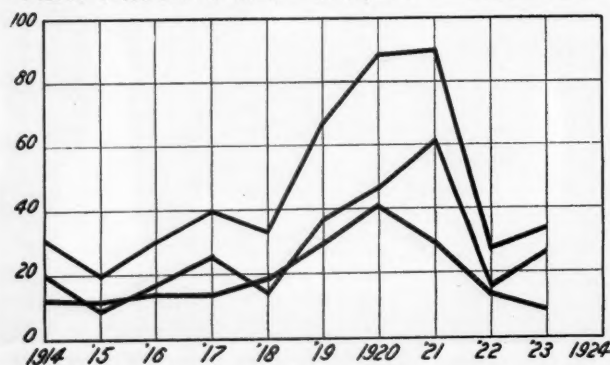
GROWTH IN MISSIONARY STAFF



there were just enough new missionaries sent out to fill the places of those who died or were retired. Then there appears a steady increase and today the total staff is slightly above what it was ten years ago, the larger share in the increase being due chiefly to the larger number of women missionaries.

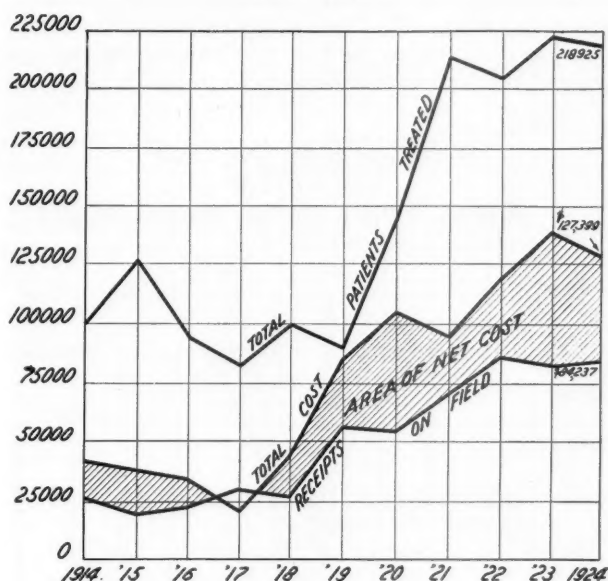
In this review one chart relates to the work of the medical missionary. Jesus was known as the Great Physician and the missionary doctor is following in His footsteps. In 29 hospitals and 53 dispensaries and through touring among the villages on the various fields, 54 missionary-physicians, and 255 native nurses, are carrying on this helpful ministry to suffering multitudes. Last year 218,925 patients received treatment. Multitudes who before meeting the missionary doctor had been hopeless sufferers, after being cured return to their homes telling what wonderful things the missionary physician has done for them in the name of Jesus. Note

NEW MISSIONARIES SAILED SINCE 1914



the marked upward trend of the work during the ten-year period as shown on this diagram. With the increase in the number of patients treated, there is also, as would be expected, a corresponding increase in cost. Of real encouragement is the interest shown by the native constituency in meeting so large a share of the ex-

TEN YEARS OF MEDICAL MISSIONS 1914 - 1924



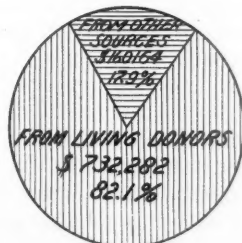
pense of this work, so that the shaded area indicated as net cost represents the amount for which Baptists here in America are still responsible.

The next six diagrams present a comparative study of the financial situation during the ten years. Owing

THE MISSIONARY DOLLAR IN 1914.

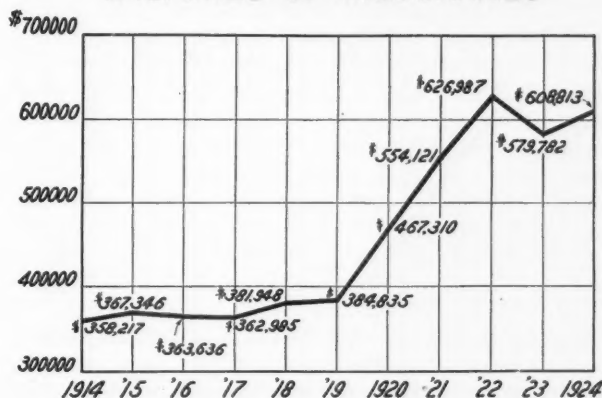
TOTAL INCOME

From living donors.	\$732,282	82.1%
From legacies, matured annuities, permanent funds and other sources.	160,464	17.9%
Total.	892,746	100. %



to the limited income, missionary salaries like those of pastors at home could not be adjusted upward to meet the mounting cost of living until after the war. The line

SALARIES OF MISSIONARIES



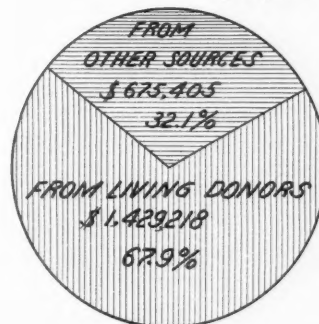
remains relatively stationary for the years 1914 to 1919, but beginning in 1919 when the cost of living began to bring real hardship and suffering to the entire missionary staff the Board authorized increases which met with approval on the part of the denomination, and so the line gradually rose until the peak was reached in 1922.

A comparison of income in 1914 and in 1923 follows. Here we have the missionary dollar in 1914 and the missionary dollar in 1923. While it seems bigger, it is actually smaller because of its decreased purchasing power. Although the totals have generously increased during the ten years there has been a marked change in percentages. In 1914 income from other sources comprised 17.9% of the total while 1923 income from other sources comprised 32.1% of the total. This means that to every contribution from living donors today the Board

THE MISSIONARY DOLLAR IN 1923.

TOTAL INCOME

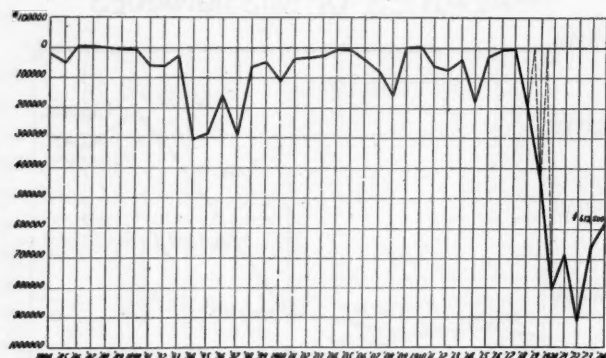
From living donors.	\$1,429,218	67.9%
From legacies, matured annuities, permanent funds and other sources.	675,405	32.1%
Total.	2,104,623	100. %



is able to add funds from other sources, so that actual expenditures are always more than the total gifts from living donors.

No study of the financial situation would be complete without reference to the deficit. While this has fluctuated widely not only during this period but throughout the last 40 years, the big increase came in 1920 when,

DEFICIT OVER FORTY YEAR PERIOD



because of the increase in missionary salaries, the high cost of international exchange, the adding an extra month to the fiscal year, and furthermore because of the fact that no financial campaign was carried out at the close of that year in order not to interfere with the pledges taken for the New World Movement, the deficit reached a total of more than \$800,000. It increased to the alarming total of \$914,000 in 1922 but has since then been reduced each year and on April 30, 1924, stood at \$612,510.62. In 24 years during the past 40 the Board has been able to report either a small surplus or a reduction in the deficit. This fluctuating line shows clearly how uncertain is the outcome of any fiscal year and how impossible it is to forecast receipts from the churches in order to plan expenditures in accordance with income.

During these ten-years a substantial part of the income has come from legacies. The amount has fluctuated widely, ranging from the low figure of \$42,137 in 1918 to the immense total of \$433,223 in 1920. The average (not including the receipts of 1920, which obviously was an abnormal year and ought not to figure in the calculation of averages) over a fifteen-year period was a little less than \$105,000. The big total in 1920 is due to the Crozer legacy. It stands there on the

RECEIPTS FROM LEGACIES 1910-1924

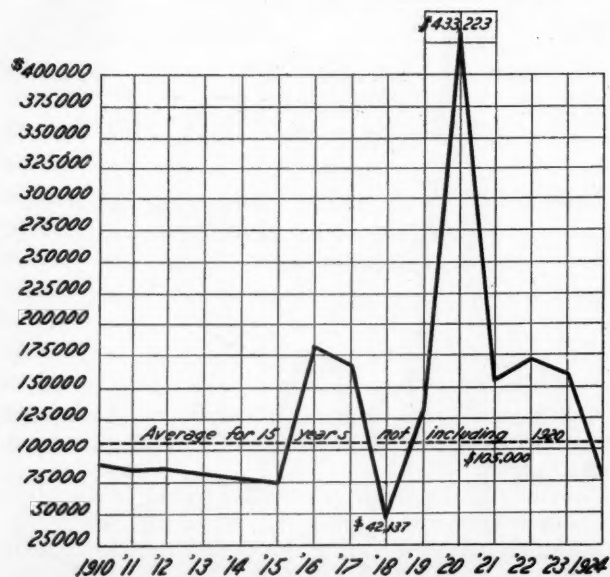
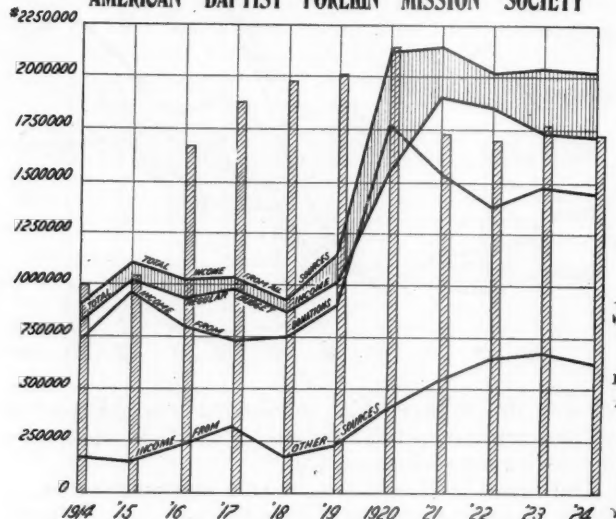


chart like some lofty mountain peak, a towering monument testifying to the generosity and loyalty of a Christian layman whose lifelong interest in the extension of the Kingdom was thus continued after his death.

In reviewing the income of the Foreign Mission Society for the ten-year period, the steady upward trend in income from non-donation sources, including income from permanent funds, annuities and legacies, is especially noticeable. This is due largely to the magnificent gift of Mr. John D. Rockefeller which he made in 1920. The second line on the chart shows the income from donations and reflects the substantial increase for the period following 1919, due to the Victory Campaign of the laymen and the New World Movement program. The top

A STUDY IN INCOME 1914 - 1924

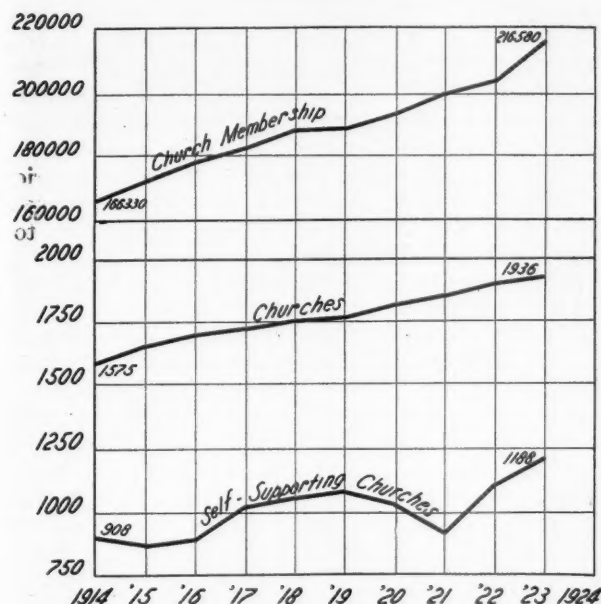
AMERICAN BAPTIST FOREIGN MISSION SOCIETY



line shows the fluctuation in the total income for this period. This is indeed a most gratifying showing. The shaded area shows income for specific objects outside the budget which the Board spends as designated. However, *this increase in income must be considered in the light of the enormous increase in the cost of living.* Thus the series of vertical lines shows the changes in the cost of living based on the purchasing power of the dollar, using the year 1914 as normal. On this basis the increase in income in 1920 was just about sufficient to meet the larger cost of living and the increased expenses in the work of the Society. The last three years have seen a gradual decline in the cost of living and the Board has therefore continued the three new stations and the modest amount of new work in Europe undertaken during the New World Movement.

Coming finally to a review of the work of evangelism and the growth of the native constituency we find that these ten years have shown gratifying progress. Note on the chart "Growth in Churches" how the total number of churches (middle line) climbs steadily upward. Practically parallel with it is the line at the top showing church membership, which increased from 166,330 in 1914 to 216,580 in 1923. The lowest line of the three, however, tells the real story of Christian progress. In 1914 the percentage of self-supporting churches was

GROWTH IN CHURCHES SELF-SUPPORT AND CHURCH MEMBERSHIP 1914-1924



57.65, whereas in 1923 this percentage had grown to 61.36 and is today probably higher than that in any state in the Northern Baptist Convention. Again we see how war conditions and post-war readjustments affect foreign mission effort in that the year 1921, which witnessed an economic depression not only in America but throughout the world, caused a sharp falling off in self-supporting churches, but this was more than regained in two years.

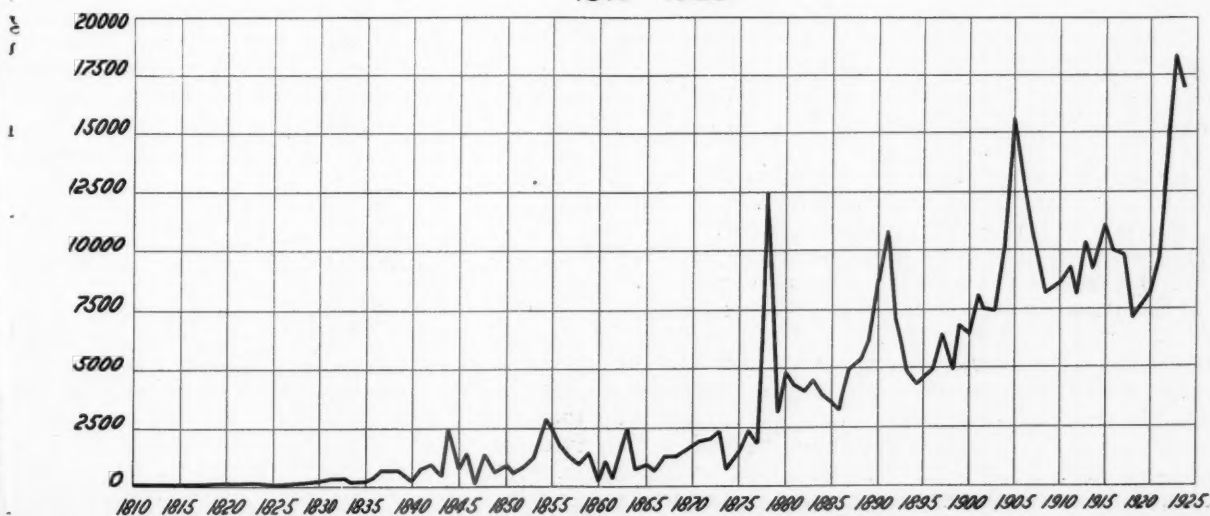
The final diagram is worthy of prolonged study in order to visualize more clearly its significance. Here is drawn a line covering the entire period of 110 years of American Baptist Foreign Mission effort, showing the results in evangelism. In imagination we can see here

all the courage and disappointment, all the heroism and sorrow, all the heart-breaking sacrificial effort of hundreds of consecrated missionaries over eleven decades of time in trying to win men to Jesus Christ. Note during the early years how results were few. Judson had to wait seven years before he baptized his first convert. Then see the line gradually climb. Notice the high mountain peaks of later years. In 1878 came the famine in India and the great ingathering under John E. Clough when 2,222 were baptized in a single day. The year 1890 witnessed the results of the Ko San Ye Movement in Burma. In 1905 came the ingathering on the Kengtung field under William M. Young, the pioneer evangelist. Note how after each peak there was a falling back like that of an army that has advanced into the enemy's territory and then retires temporarily to consolidate its position preparatory to another advance. Note especially how the movement was again gathering momentum and then came the war and a precipitate drop in the number of baptisms to the lowest point in twenty years. Then the increase began once more, until in 1922 the largest total in the history of the Society was reported.

And now Baptists stand on the threshold of another decade in Baptist foreign missionary effort. What will these ten years bring? Will the world experience another upheaval of war and with it the inevitable downfall of civilization, or have the forces of peace now gained the mastery in the direction of world affairs? Will the evangelistic movement go steadily forward and report greater victories for Christ? Will the whole missionary enterprise have a larger measure of prayerful and financial support? Time alone can tell. Of one thing we are sure as we enter the new decade. We can depend on the help of Him who issued the Great Commission that sent all the Christian missionaries on their journeys to the ends of the earth. If we will contribute the consecrated life and the means of support, then His emissaries will continue to go into all the world proclaiming to every creature the saving Gospel of Jesus Christ, so that multitudes of men everywhere in increasing numbers shall come to know Him whom to know is Life Eternal.

BAPTISMS ON MISSION FIELDS IN THE NON-CHRISTIAN WORLD

1813-1923



I Arrive at Saltillo

BY FELIPE ESCALERA

Pastor Mexican Baptist Church, Corona, California



ON ACCOUNT of the revolution in 1916 our family felt obliged to leave Mexico and come to the United States, where already some of our relatives had emigrated. After not a few difficulties on the way we arrived at the city of Brawley, California. There we found our relatives.

Everything was very strange to me.

I believed the whole world was Catholic and I felt compassion for the many Americans who did not go to the Catholic Church. In our household there were eight children of which I was the youngest. My father and my brothers took work in the fields on contract and sometimes I was able to help them.

One day our home was visited by an evangelical Christian, Carman Garcia, who explained to my family the gospel. About this time I went to Fresno, California, to pick grapes. I got as far as Los Angeles when I was told that the grape crop was not good that year. I was discouraged and thought of returning to Brawley but remembered the evangelical friend, Garcia, who was then living in Santa Barbara. I took a train to go to see him.

I remember how strange the streets seemed in Santa Barbara. The sun was going down and I walked from place to place making inquiry for his house. When at last I found it he received me courteously and invited me to attend Sunday school the next day. I went there and found a very marked difference between the practices of the Baptists and of the Catholics. The priest had told us that there was nothing superior to the Catholic religion. Here everything which I saw and heard pleased me. They invited me to return the following Sunday. During the week I found work and I wrote home to my parents where I was and told them to come to me. I could hardly wait for the next Sunday to go to Sunday school again.

After a time my people arrived. I was very anxious for my brothers and sisters for they called me a traitor, no longer worthy to be called a Mexican. My father seemed to be tolerant and said to me, "So you are brightening the corner where you are?" It seems that he had heard the evangelicals singing that song and that was the only phrase that remained in his memory. The pastor of the Baptist church, Benjamin Urquidi, lived near us and frequently invited us all to service.

Such was the enthusiasm in my heart that in all services I wanted to take part. I was greatly interested in reading the Bible and asked the pastor for a copy. He gave me a New Testament which I took home and began to study. One day when I came home from my work I found in the garbage can several pieces of leaves from my New Testament. I learned that the rest of the book had been burned. There was nothing for me to do but get another one. I went to the pastor and asked him for a Bible and he said, "It is better for you to begin studying the New Testament." He then presented me with a Bible and expressed the hope that I would begin to read the second chapter of Matthew. I guarded this book in

my bag as my most precious treasure. When I had finished reading the Four Gospels I asked the pastor to baptize me and soon thereafter expressed the desire of receiving training in the Word of God. What to do I knew not, as I was without funds to carry on studies. I told Brother Urquidi about my desire to preach the gospel.

One day I was asked to subscribe to a weekly Spanish paper published in El Paso called the *Baptist Watchman*. As I was reading the sample copy I came upon this announcement: "Baptist Theological Seminary, Saltillo, Mexico. This institution offers the advantage of special preparation to the young men who desire to consecrate their lives to the ministerial career." At once I went to the pastor. I told him that I wanted to go to Mexico to study for the ministry but that I had no money. Benjamin Urquidi, our pastor, laid this matter before the Italian church of Santa Barbara and the church with enthusiasm voted to pay \$8 per month toward my scholarship. With the promise of this amount of help from the church in Santa Barbara I set out for Saltillo on the 27th of December, 1920. Inasmuch as I did not have enough money for the trip I spoke to my father about the journey. He was grooming a horse before harnessing it. When I told him that I was going to Saltillo he threatened to beat me and told me to go away, that he did not want to see me any more in his house because I was a Protestant. I left my father and went with my mother into the house to take my valise. My mother embraced me and bade me farewell with great tenderness.

When I had gone a few steps from the house I stopped and counted over the money which I had in my pocket book. I found there was \$45 and I would need at least \$58 in order to reach Saltillo. I wondered what I should do and debated whether to return to my home. At last I went forward, arrived at the station and asked for a ticket to the border. This cost me \$33 so that I only had \$12 left for my ticket from the border to Saltillo, which was far from being sufficient.

I arrived in El Paso on the following day and at 8:30 P. M. crossed over to Ciudad Juarez. The next day at 1:00 o'clock I set out from Ciudad Juarez and at a little station not far from Chihuahua I was obliged to leave the train as my money was nearly all spent. The New Year had just begun. The words of the Mexican poet could be applied to me:

"How many times in life one weeps;
Nobody trusts in the cheerfulness of laughter,
Because in those whom grief devours
The soul weeps while the face smiles."

For me all was sadness and bitterness but in my soul there was the hope of arriving at Saltillo. I found myself in a place where I passed a very restless night for the debauchery which my eyes were beholding on all sides. In that section there was no place to be except in one house. Outside it was intensely cold. If I went outside it was only to die. Within it was a center of wickedness.

Everybody was drinking wine until they were intoxicated, and there was a most horrible orgy. All that I could do was to lie down in a corner as far as I could from the rest of the people.

The morning arrived beautiful and splendid. It seemed to me that the sun shone brighter than ever. The cold was intense. I saw myself in a very difficult situation. It seemed as if I would have to spend the rest of my days there, but Providence had something better reserved for me. I found the officer in charge of the small garrison in that place and in a few words told him my story. He replied, "Do not be anxious. I have good friendships with all those employed on the railroad and I can promise you that you will arrive at your destination in safety. Do not be troubled."

That same night a passenger train was to pass, in which there were some hopes that I might go, but it could not be. I waited another day until at last a little past noon, I took a freight train that was going only as far as Jimenez. I had permission to ride on the train. The next day after some difficulties I took another freight train which brought me as far as Gomez Palacio. From there I went to Torreon on foot because it was near. I went at once to the pastor of the Baptist church who gave me lodging and food and enough money to take me the rest of the way to Saltillo.



A STREET IN SALTILLO, MEXICO

When I had arrived at the Seminary the work of the year was already far advanced and it was very difficult for me to undertake the studies assigned to me. A few days after being in the Seminary I received a letter from Pastor Urquidi in Santa Barbara, California, in which



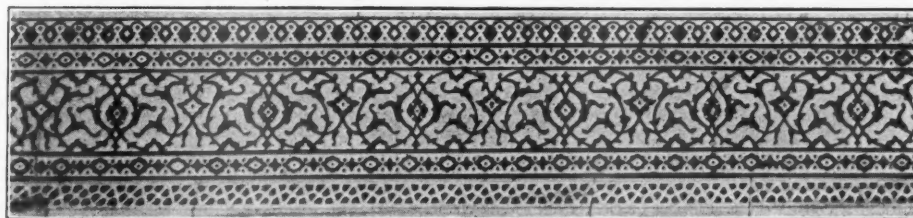
DORMITORY AT SALTILLO SEMINARY

he said that the young people's society of his church had agreed to pay for my scholarship in the Seminary. This was another proof of the divine Providence. At the close of the first year after the examinations I did not know what to do, as it was not possible to employ for religious work students who were so little advanced in their studies as I was. Fortunately I was able to secure employment as a janitor during the summer in Saltillo.

A second year went by and as vacation drew near I wrote to my father and to other persons who owed me some money in Brawley, California, asking if they could send me sufficient for my return home. Thus I went back to California on the 7th of June, 1922. I found everything changed in my old home. Only the hearts of my beloved parents had not changed. I was with them only a month and a half because the brethren in Santa Barbara were very anxious to see me and they sent me money to come to them.

When the time came to return to my studies another young man, also from Brother Urquidi's church in Santa Barbara, went to Saltillo to prepare himself for the ministry. At the conclusion of this school year I returned again to California where I was offered the pastorate of the Mexican church in Corona for three months. However, those three months have stretched out to more than a year. I still hope, however, to return to the Seminary to finish my studies.

In conclusion, let me say that I desire to dedicate all the days of my life to a witness-bearing for Jesus Christ as my personal Saviour and as the Saviour of all those who will put their trust in Him.



A Visit to the Native Home in Roumania

BY PROFESSOR VASILE PRODAN



ROUMANIA at last! How my heart thrills yet with the joy of it all! The delight of browsing about in the Abbeys and Museums of old London, the wonder of the cathedrals and palaces of beautiful Paris, the beauty which filled my soul as I passed through the sun-kissed and snow-crowned Alps and the picturesque mountains of the Austrian Tyrol, the grandeur of Vienna, and the ornateness of the palace of Maria Theresa and of Francis Joseph I—all of this faded into insignificance when compared to the joy I had as I crossed the Hungarian border into Roumania, my native land.

In spite of all this joy, I soon realized that I was a citizen of another country. Before proceeding to my mother's home in Moigrad, Transylvania, I, together with my wife, reported to the police authorities in Zalau, the chief city of the country, showed them my passport, filled out a long questionnaire in duplicate, and received a "Bilet de Libera Petrecere," which all foreigners must have to preclude any possibility of arrest. I was told that I must present this "ticket of liberty" and my passport at the police office in Cluj, the chief city of Transylvania, to secure another signature; that I must report to the American Consulate in Bucharest within eight days to have a "residential" stamp placed on my passport; and that I must have a stamp placed on my "Bilet de Libera Petrecere" every time I went from one province to another. All of this red tape is supposed to protect a foreigner, but it is very inconvenient and at times annoying. In all of the Roumanian police offices I had to pay three or four tips if I wished to get a signature with less than four hours of waiting.

After passing through the necessary legal steps in Zalau, we proceeded on our way to Moigrad, my native village. The news of our arrival had traveled ahead of us and the people were waiting to welcome us. The principal street of this mountain village was lined with old neighbors and friends, all wishing to greet us, shake hands with us, and look upon the newcomers from America. Words cannot express the joy I felt as I embraced my dear mother after a separation of eleven long years. The few weeks which we spent with my mother and brothers and sisters were happy ones, but they passed by all too quickly. Soon the time came for us to part. We left, hoping to see each other again in the future. Our visit is now a memory, but one that can never be forgotten.

After leaving our loved ones in Moigrad, we spent about three weeks visiting the Baptist churches in various parts of Roumania. These days were busy and happy ones. They were full of conferences and meetings with our brethren, with opportunities to give advice, encouragement and cheer. They gave us a good chance to observe conditions as they really are.

As we traveled through the length and breadth of Roumania and came into contact with the masses of its people, I was very much impressed with the fact that Roumania is extremely rich and at the same time extremely poor. No one section of the same size in our

own United States is so rich in natural resources—fertile lands with abundant crops, numerous flocks and herds of cattle, abundant forests, coal, oil, gold, water power, etc. Yet in spite of these resources and the unceasing toil of the masses of the people, Roumania is a poor country. Why? In the first place, her wonderful resources are undeveloped, and she lacks the needed capital to develop them. Her money is low in value, and the present government has no credit to secure the necessary cash from foreign sources. In the second place, fear of invasion from her well-armed neighbors and the maintenance of compulsory military service impose a heavy burden on the country. The young men are taken from useful toil and are compelled to serve in a poorly-clad, poorly-fed army for two or three years. The people are heavily taxed to support this system, meet war burdens, and maintain the government. In the third place, the whole system of government is filled with graft and political intrigue. The country is policed from one end to another and yet law-breaking abounds. It is not difficult to break the law safely if one has enough money to bribe the officials with a good tip. The majority of the people suffer great wrongs from such a system. In the fourth place, and largely responsible for all these other evils, the religious conditions of Roumania are deplorable. For centuries the Church has held the people down and ground them in the dust. Superstition and ignorance have held sway. Immoral and ignorant priests have ruled over the people, and today they boast that "there has never been a Reformation in the Church in Roumania." When graft and evil abound in the religion of a country, what can one expect to find in other phases of life?

Although persecution of our Baptist brethren still continues in many parts of Roumania, much progress has been made and conditions are better. Religious freedom exists on paper; it is written in the Constitution. The Minister of Religion in Bucharest has sent letters over the country to inform the local authorities that the Baptists have complete liberty to worship God in their own way. However, these authorities often pay more attention to local priests than they do to the State Officers.

An experience of mine shows how the Church manages to cause trouble to those of other beliefs. On Saturday, the day after I reached my home in Moigrad, a bishop of the Greek Catholic Church visited the village. It was a big holiday for all the people. Not thinking of causing any trouble, my wife and I went near the church to observe the reception of the bishop and to hear what was said. The people, however, thronged about us, saying that they would rather hear about America than listen to the bishop. We insisted that they should attend to their service and succeeded in making them willing to do so by the time the bishop arrived in great state. In the meantime, I had presented my card to one of the young priests who was preparing the outdoor altar for the service. The poor fellow was so overcome with fear or timidity that he could not even tell me his name.

All that evening and the next day (Sunday) the people came in crowds to my mother's home to hear about

America, about their friends there, and especially to learn more about the Baptists and why I, who had been a cantor in the Greek Catholic Church, should have become a Baptist. In a very informal way I answered their questions, stressing particularly the vital elements of Christianity by reading portions of the Bible and explaining them. In the afternoon a few of the Baptists from Bebi, a neighboring village, came over to see us. Before they left, they sang three songs and my wife and I sang some in English and in Roumanian. That started trouble. In a short while the gendarme, or state policeman, arrived and ordered us to quit making propaganda, a thing we were not doing to begin with. As we learned later, the local priest had heard our songs, had gone to the village dance hall and had sent the gendarme to order us to stop. On the preceding Friday I had reported to this officer, showed him my credentials from the police office in Zalau, and told him that I had come to visit my mother. Hence, I was very much surprised to see him come reeling up the path on Sunday afternoon and to hear him order me to stop doing something that I was not doing. So drunk that he could not stand still nor think straight, he repeated time and again that I must not make propaganda. He even threatened to disguise himself in a woman's dress to spy upon me. Finally, I told him that I was willing to be disciplined when I should break Roumanian laws, but he must remember that there was a country of 105 million people back of me if I should be persecuted unlawfully. He had no answer to that and seemed glad to be led away by the mayor.

As he left, one man called out: "If I keep the laws, why should the government care what I believe?" The priest, who was almost as drunk as the gendarme, came over to me and in a very hypocritical manner told me to pay no attention to what the gendarme had said because (as the priest said) the priests who were visiting in the village the day before had told him to stop any propaganda and he was doing as they wished.

This is only a sample of how persecution is upheld and carried on by the Church in Roumania. Although that was the end of the matter for me, many of our brethren have suffered because they believe in a living Christ instead of a dead ritual. Yes, religious freedom exists

on paper, but it has to be fought out in practice yet.

Such are the conditions, yet there is hope. The outlook is as bright as the promises of God. Just as surely as the Baptists won the fight for religious freedom in the United States a hundred years ago, just so surely may they win the fight in Roumania.

Our visit to many churches in various parts of Roumania was very encouraging. We saw progress and growth almost everywhere. At Tulca we witnessed the baptism of thirty-two converts. At Curtici we helped in the furtherance of the young people's work and of the women's work. At Bucharest we visited the new Seminary building which has just been completed through the help which Southern Baptists of the United States are giving to Roumanian Baptists. We learned to love and respect Mr. and Mrs. Hurley, whom Southern Baptists have sent to teach in the Seminary. We met many of the leaders who are full of good cheer for the progress of the work. Some have borne the brunt of the burden in days gone by; others are just getting under the load.

The needs are great in order that the good work of these faithful men may be more effective. Money is needed to provide better equipment and to place more men at work. The greatest hindrance to Baptist work in Roumania is the lack of a trained and educated group of leaders. Men who can teach and preach and write are needed. Everywhere the people are tired of the dry bones of a dead ritual and they are seeking a living faith. Men of ability and consecration can soon bring all Roumania to the living Christ. But where are the men? In time, the Seminary in Bucharest will help to meet this great need. Just now it is in its beginning stage. It is handicapped by lack of books. The only religious books in the Roumanian language are those of the Greek Catholic and Greek Orthodox churches. If help could be given to print some of the excellent English books already translated into Roumanian and send these out among the people by trained teachers who could use them and rightly interpret the living principles of the Book of books, in a short time the moral life of Roumania would be changed, religion would be a vital thing, and Christ would be the spiritual director of the whole land. May God help us to meet the challenge.



ROUMANIAN DELEGATES AT THE BAPTIST WORLD CONGRESS IN STOCKHOLM

The Gospel Goes into Tibet

BY REV. CARLETON LACY

Secretary of the American Bible Society at its China Agency



WE SAT together in a *tingtze* (pavilion) overlooking the Kiating City wall. Below rushed the turbulent Ya River. Just beyond the corner of the crinolated wall it joins the clear waters of the stately Min, where the further bank rises in two sheer cliffs of red sandstone. In the face of one has been carved a giant Buddha, 380 feet high, who grinned across at us, and never noticed the passing boats and toiling boatmen, whom he was set to protect from the dangers of the rapids that dash at his feet. Away to the south, almost lost in the May-day haze, we could discern the faint outline of the "Kin Ting"—"Golden Summit" of the sacred Mount Omei.

I had just come down from the lordly peak, which rises 10,000 feet right out of the plain. Its wooded sides, dotted with temples, re-echo the laughter of the crystal waterfalls, and are alive with chattering, swinging monkeys, multi-colored birds, and the climbing, praying pilgrims. On that summit, we worshipped the Lord in the beauty of holiness, exclaiming, "Holy, Holy, Holy, Lord God of Hosts: Earth and Heaven are full of Thy Glory"—while the monk at our side, equally enraptured, muttered repeatedly his "O mei to fu, O mei to fu." In the glory of the golden sunset, and in the still beauty of early morn, we gazed across the cloud-hidden world below, to the majestic, snow-covered mountains of Tibet—the ranges and peaks that shut away that mysterious, hidden, lama country from the world that you and I know.

Now I was back in the city of the plains, talking with the man who had just come out of the weird, appealing borderland. He was telling me of how he sold Scriptures among the Tibetan traders and lamas who journey in to Tatsienlu. Isabelle Bird Bishop had caught my boyish imagination 20 years ago with her travel books; yet there was not in all her writings the gripping thrill of this man's stories.

He was very unprepossessing in appearance. His long blue Chinese coat was of simplest material and pattern, and his leather shoes of Chinese make. His light, rather ragged hair was turning perceptibly silver, though the huge pith helmet, which now lay on the table, fully hid all his hair and half his head when he walked the street. Yet, his face was well weather-beaten. Someone had called him a nomad, but outside the mountain fastnesses of the Tibetan borderland, his name was written with a string of most honored suffixes: Rev. J. Huston Edgar, F.R.G.S., F.R.A.I.

Heretofore he had been known to me through his research work in Szechuan, his occasional articles in magazines and newspapers, his fascinating letters to the Bible Society office, and his requests for more Scriptures to supply the Chinese and Tibetans. We had received a card that read, "Can you get me 10,000 Tibetan Portions sent to Tatsienlu? If you telegraph for them I shall pay the damage. Tremendous possibilities up here, and I am almost out of Tibetan literature. Kind regards. Sincerely, J. H. E." And an early report had

said, "On my journey to Tatsienlu about 6,000 books were sold, and now in this town I am almost daily on the street with Tibetan and Chinese literature. Tatsienlu is like the end of a fan to which innumerable crinkles converge. Hence traders and others of all social positions from distant parts of the Tibetan uplands visit the town, now the capital of the Marches, with their peculiar products which are sold or exchanged; and tea, dry-goods, and other commodities carried to distant and often unknown regions in Tibet. In satisfying the curiosity of the nomads by showing them through our premises, by visiting the trading depots, and accosting almost every man I meet, it is possible to get in touch with about every man who comes to town. And I imagine that a Tibetan who evades me is quite an adept at getting round corners! As a rule they are all very friendly, and it is no unusual thing to see a wild bevy of nomads, smelling like smoked hams seasoned with asafoetida, dancing around the missionary with their tongues out. A nervous person might imagine a scalping rehearsal, preparatory to sanguinary torments, was being enacted; but it is only a party of Litang nomads demanding copies of our 'best literature.' They have friends in distant lamaseries who can read, you know! The inquiries for Bible Portions have become so frequent and insistent from inland regions like Golo, that Chinese are suggesting buying up loads of books to take in as an article of barter."

Now we sat face to face, under a large hwangko tree, and this wizard at distributing Scriptures told me how it was done, and some of the results. There were remarkable stories of men who had found Christ through the Book. It was fascinating! At last he picked up his big hat to go, suggesting that we might meet before the end of the summer in Shanghai. "Can't you go down the river with me tomorrow?" I urged. "No," he replied, "I am waiting for a wire from Tatsienlu. Mrs. Edgar has been seriously ill. The French sisters are caring for her. It is a ten days' journey from here back there to her. It is a year and more since I have seen my boy. Now I am waiting to know which way to go."

"But listen," he added, "when I do come up river, I want to come by small boat, and bring several cases of Scriptures and sell in every town and village along the river bank. The only trouble is, in all this Scripture distributing I have to pay my own expenses; the mission gives me no travel allowance to cover it."

A few weeks later, when I got back to my office in Shanghai, there was waiting for me a draft of \$92, forwarded from the Bible House in New York, "for distributing Scriptures in Tibet." Of course it did not take long to decide that Edgar was to have that for his expenses. Meanwhile, this intrepid evangelist will keep on telling the story and distributing gospels. Having talked with the man himself, I am satisfied that the Tibetan traders who meet him in the Tatsienlu market, will not return untouched to their mysterious country. It may take months to get more Scriptures sent to him in their own language, but the gospel story will find its way, as long as J. Huston Edgar, F. R. G. S., is on his job.

For the Stimulation of the Spiritual Life

Scripture Verses for January

I will instruct thee and teach thee in the way which thou shall go; I will guide thee with mine eye.—Ps. 32:8.

And lo, I am with you all the days, even unto the end of the age.—Matt. 28:20.

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.—John 14:23.

A New Year Prayer

Almighty God, our Heavenly Father, we bow before Thee as the children of grace and love. Thy mercy has brought us through the year gone by. We thank Thee for the assurance that fills our souls that the New Year will bring new mercies and new opportunities for service. Help us to enter into its gates with praise. Forgive the sins of the past. Purify our souls, and make our eyes keen and watchful, in order that we may discern Thy purpose at every turning of the way. Help us to hallow all our circumstances whether they appear friendly or adverse, and may we subdue them all to thy holy will. We pray that during the coming year we may obtain new visions of the glory of Christ. May His gospel of grace become more exceedingly precious as we gaze into its unsearchable wealth. Let in the light as our eyes are able to bear it. Tell us some of the many things which are now withholden because we are not yet able to hear them. And wilt Thou graciously grant us new possibilities of service. May we light lamps on many a dark road. May we give help to many a tired pilgrim who is burdened by the greatness of the way. May we give cups of refreshment to those who are thirsty and faint. Lead us on to the highest and best things; we ask in the name of Christ our Lord. Amen.

Hail to the New Year

We are on the threshold of a New Year. We do not know what the year holds for us, but we are not afraid of it. We have learned to look for kindness and goodness in all our paths, and so we go forward with glad hope and expectation.—*J. R. Miller.*

The New Year is a golden gate of opportunity. Especially in affording us new chance for coming into contact with Christ. In it we may learn to know Him better than ever before, to dwell "in the secret of His presence." A golden gate of opportunity also for cultivating Christian character, and for doing good.—*G. B. F. Hallock.*

Three hundred and sixty-five happy and useful days will make a happy and useful year. Let January 1 be the first of them for 1925.

Thoughts for the New Year

Ye have compassed this mountain long enough; turn you northward.—Deut. 2:3.

Compassing the mountain was just going round and round, movement but no advance. Northward was onward to the Promised Land. Are not our lives too often lived like that—going round and round in the same old

ruts of habit and aimlessness, movement but no mental or spiritual progress? Let the New Year speak to us compellingly the word spoken by God to Moses and through him to the children of Israel: Ye have compassed this mountain long enough; turn you northward.

To make the turn and advance certain, there is a promised and needed companionship. To have this with a new reality and power would make the year new. As one way to gain a deeper consciousness of that companionship, try repeating to yourself at some moment of the morning—the earlier the better; perhaps while dressing, or on the way to the day's work—those inspiring words of Washington Gladden's prayer-song:

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret, help me bear
The strain of toil, the fret of care.

Teach me Thy patience; still with Thee
In closer, dearer company;
In work that keeps faith sweet and strong;
In trust that triumphs over wrong.

In hope that sends its shining ray
Far down the future's broadening way;
In peace that Thou alone canst give,
With Thee, O Master, let me live.

There is an inexplicable sense of strength and joy and companionship in the repetition to oneself of these words. The Master responds to that desire and you become aware of it. I have tried it, and speak whereof I know; and it is my daily ally in the work I have to do, the tests I have to meet. I take it with me into the New Year as one of the most helpful legacies of the Old.

"Inasmuch"

I dare not slight the stranger at my gate—
Threadbare of garb, and sorrowful of lot,
Lest it be Christ that stands, and goes His way
Because I, all unworthy, knew Him not.
I dare not miss one flash of loving cheer
From alien souls, in challenge fine and high:
Ah—what if God be moving very near—
And I, so blind, so deaf—had passed Him by?

—*Laura Simmonds.*

A Christian

A Christian is one who has entered into a certain personal relationship with Jesus Christ: he has committed his life to Jesus Christ in trust, is endeavoring to learn what Christ has to teach him, and to follow in his Master's footsteps, and he is trying to be brotherly. With the help of that Master he is striving toward Christlikeness in character.

Who is a Christian? He is one whose life
Is built on love, on kindness and on faith;
Who holds his brother as his other self;
Who toils for justice, equity and peace;
And hides no aim or purpose in his heart
That will not chord with universal good.

—*From "Being a Christian," by Dr. Robert A. Ashworth.*



THE EDITOR'S POINT OF VIEW



A Significant Recommendation

Two days after election President Coolidge issued the customary Thanksgiving Day Proclamation. We wonder how many of our readers caught the significance of a phrase that appeared in the final paragraph. "I recommend that the people gather in their places of worship and at the family altars and offer up their thanks for the goodness which has been shown to them in such a multitude of ways." Thus the old custom of the family altar receives endorsement from the highest official in the land. We venture to suggest that the President included this in his recommendation not alone because he believed that family worship was good for the nation, but because he himself retained hallowed memories of its observance in his New England boyhood home.

What a pity it is that this sacred and beautiful family custom is going so rapidly into disuse. It was John Ruskin who said, "Whatever I have done in my life has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible and daily made me learn a part of it by heart." How many mothers of today are doing that? How many fathers are gathering the family together once each day for a brief period of family worship? Of course the commuter who goes to the city each morning has a plausible excuse in that the 8:13 train will not wait for family prayers. But an excuse is always a substitute for a reason, and in such a case as well as in others the real reason often is that through carelessness people have abandoned the custom and through indifference to its high value they fail to revive it. They have forgotten what family worship has meant to the sacredness of the home. They no longer realize what it has done in deepening respect for parents. Its influence in shaping character is overlooked and its contribution to the spiritual life of the whole family is ignored.

Why not begin the New Year with the establishment or reestablishment of the family altar? That would make it a New Year indeed.



A Great Christian Council

Our readers have already been informed that a Foreign Missions Convention is to meet in Washington on January 28, 1925, for a six days' consideration of one of the greatest of all subjects—world evangelization. The delegates, limited to 5,000, will be officially appointed by the Foreign Mission Boards and Societies. The best speakers to be secured at home and abroad will give the addresses, designed to enlarge the interest and deepen the conviction of the members of all our churches as to their foreign mission opportunities, obligations and responsibilities. The council will be educational and inspirational, not legislative. Its purpose is to promote the missionary enterprise, as that of the Washington

Conference four years ago was to promote the peace of the world. This too is international in its scope.

The time is fitting. Not since the Ecumenical Conference in 1900 has there been a council of missions in this country. It is fifteen years since the World Missionary Conference in Edinburgh. Those years have included historic changes like the world war, the fall of the caliphate, the capture of Jerusalem, the rise of the Gandhist movement in India, the establishment of republics in China, Turkey and Germany, and the Soviet rule in Russia. It is amid these changes with their direct and often deplorable effects on the minds of the various races that missionaries throughout the world are heroically carrying on their work. They have had to face problems of infinite complexity and perplexity. The Washington Convention will approach these problems with an equipment of knowledge, experience and hand to hand contacts with humanity and its needs such as no other body could equal.

This Convention will include a body of men and women who have studied and shared in the advancing kingdom of God, and can therefore speak with authority. For such an occasion the churches will release their most trusted leaders. Delegates will deem it worth while to cross the continent to be present, and others will cross the oceans. To be a partaker in such a great Council of modern Christendom will be a lifelong memory. Washington is a place where contacts with all nations are constantly being arranged. A missionary convention will proclaim the principles that should underlie those contacts. These principles are the corrective for materialism and militarism. Foreign lands have the same dangers, industrial, social and moral, to be overcome that exist here, and it is the missionary whose influence is beyond value in dealing with these matters. Above all, the aim and effect of foreign missions is to create everywhere the will to "peace on earth, goodwill to men." The Convention will honor the men who have shown how peace may be substituted for war, faith for force, health for disease, cooperation for competition, knowledge for ignorance, good for evil. Its only rule is the Golden Rule, its dominant will the will to peace.

In this Convention will meet also the men and women who are responsible to the churches for the continuance of our foreign mission work. They will face the facts both of omission and commission. The whole work will pass under review, with aim to discover present conditions and needs, so that the churches may know how to act intelligently. We need new light and inspiration just now, when new conceptions and forces are seething in the Near and Far East. Grave issues of race and religion call for more serious consideration than we have been wont to give them. The Washington Council may exert a far-reaching influence through its frank discussions and reasoned opinions, which would be accepted abroad as expressing the true spirit of our people who represent real and not nominal Christianity. Out of it at home should come a widespread revival of religion.

The Christian Solution

All the troubles of the world can be traced back to two sources—wrong thinking and wrong feeling. That was the statement made by a speaker at a recent gathering, a speaker not given to light and unguarded utterance. He was speaking at the moment of the race problem. This is not, he said, a matter of inherent racial differences, of color or inferiority complexes, but one of wrong thinking and wrong feeling. Here is to be found the real source of prejudice, bitterness, hatred, injustice and all evil. If we could only get everybody in the world to replace wrong thinking with right thinking and wrong feeling with right feeling we should have no race problem, no problem of evil of any kind—all would settle themselves automatically.

This statement is worthy of serious consideration. Modern investigation is disclosing steadily the influence of thought upon the physical condition, and yet we are only in the initial stages of this course of study, which bids fair to revolutionize the medical theories and practice. The power of thought over the spiritual side of us has long been recognized, but its extent and control have not received anything like adequate attention. The new psychology is creating a new interest, and the whole matter of the place and power of thinking is assuming a fresh importance that is of promise for the future provided the directing spirits are themselves right thinking.

As for right and wrong feeling, we doubt if any group today is giving to feeling the place of influence and control which belongs to it, and which it will take whether it be conceded or not. The average man is moved by feeling twenty times where he is moved by conviction once. He may or may not think, but he is certain to feel, and as he feels he will commonly act. In religion it is especially true that feeling, or the emotions, plays a major part. To guide and control right feeling, so that it shall supplement right thinking, is the objective of Christianity in the life.

As we study the life and teaching of Jesus, we perceive the perfect blending in Him of intellect, emotion and will. He is the supreme example of right thinking and right feeling actualized in right doing. He sets forth the principles of the true life which are founded in right thinking and right feeling—love to God and neighbor. He emphasizes in His teaching the qualities that make up right feeling, and the necessity of a self-control which keeps the wrong feeling in check and restraint. To put it in the concrete, the man who thinks right concerning the people of other races than his own, and who feels right toward them, will have no difficulty with the race problem, and his actions will be in accordance with his thinking and feeling.

We shall not make the mistake of esteeming it an easy thing to replace wrong thinking and feeling with right. Only the grace of God can enable any one to do it. It means the rooting out of prejudice, and nothing is harder than that. It means the overturning in many instances of one's spiritual life, and a moral self-conquest little short of revolution. But it can be done with the help of Jesus Christ, and that help is promised. Why not make this a New Year in reality by seeking steadily, day by day, to make this a twelvemonth of right thinking and right feeling in every relation of life, from the home circle to the farthest international and interracial boundary. To do it would call for genuine character, strong faith

in God and a real recognition of the brotherhood of man, and constant dependence upon the Living Christ; but what inestimable consequences of blessing and happiness would follow this translation of right thinking and right feeling into right acting.

NOTE AND COMMENT

¶ Secretary J. H. Franklin in his formal report to the Foreign Mission Board at Northfield made a statement that every Baptist in the denomination might well take to heart as we face the new year. "I believe that, if the Christian forces at home, the missionaries on the field and the native churches, were to lose themselves in the year 1925 in a holy passion and in utter abandon for making Christ live in the hearts of men everywhere, most of the problems which now perplex us would find solution in the warmth and light of the experiences of such a day."

¶ Few men receive a more genuine tribute than that which was paid to Dr. Lemuel Call Barnes on the occasion of the complimentary luncheon given him by the Home Mission Society Board of Managers. It was in every way fitting that his retirement from active service should be thus commemorated. The company was representative of the best in other denominations as well as in our own denomination. It evidenced the esteem in which the retiring secretary is held for his works' sake and for his own. His sympathies have been broad, and his spirit of cooperation and helpfulness has won him friends worth having in all circles interested in the advancement of the cause of Christ among men. There was nothing perfunctory about the addresses, and their sincerity was plain. Dr. and Mrs. Barnes simply had to hear what some of their friends thought of them, and it will not do them harm. The report of the luncheon given elsewhere, with the resolution of the Board, gives the facts of interest. We have not space for the resolution adopted by the Foreign Mission Board, which was equally eulogistic, for it was a characteristic of Dr. Barnes that he was always a missionary man, home and foreign making no division line in his interest. MISSIONS joins in the tribute, while he lives to enjoy it, to a good man whose life has been devoted to the high interests and the great causes of humanity, and whose kindness and alertness to help have not only made him friends everywhere but won him place in the forefront among the useful and serviceable men of his day and generation. He has found the secret of perpetual youth. Let no one suppose that laying down office cares means withdrawal from an active life. The world has too few men who radiate good cheer to let them play the hermit. It will be interesting to note what happens when a field secretary becomes a free lance, with the world before him.

¶ In its "Expression of Appreciation" the Foreign Mission Board calls attention to the fact that Dr. Barnes was for twenty-eight years a member of the Foreign Mission Board and in 1891 was elected Foreign Secretary of the Society, although he did not accept the election. It speaks of him as a "religious statesman, Christian gentleman and loyal friend," and ranks him with Henry C. Mabie, Thomas S. Barbour and Henry L. Morehouse among our leaders. As a denomination we have no higher rank than this for faithful and noteworthy service in the cause of world evangelization.

¶ Concerning Rev. Bruce E. Jackson, whose call to assist

Dr. Bowler at headquarters in connection with the field activities was mentioned in the last issue, the *Utah Baptist Bulletin* says: "The Baptists of Utah regret very much to see Mr. Jackson leave the work here but rejoice in the larger opportunity for service that has come to him. He did a great work in these two Conventions (Utah and Idaho), and won for himself a large place in the hearts of the Baptists of this section. It will be difficult to fill his place. He leaves behind him a united people whose prayers and best wishes go with him to his new task." The *Bulletin* also says that Dr. John S. Stump of the Home Mission Society will act as temporary successor to Mr. Jackson. Home mission problems are well known to him and he has the tact to deal with them.

¶ Justice Edmund Sears Clinch, who died on November 24th at the age of seventy-nine years, was one of the leading laymen of our denomination. He devoted his talents as a lawyer to the service of our Baptist interests without stint or remuneration, and was always ready to respond to calls from Christian organizations. He served as counsel of the Northern Baptist Convention and its executive committee from its organization, and acted in like capacity for the Federal Council of the Churches. The extent of his willing and free legal aid and advice for organizations and individuals will never be known, nor was his giving confined to matters of law. He was a kind friend to all in need, a loyal servant of Jesus Christ and a lover of truth.

¶ The Second Baptist Church of St. Louis has been distressed by the resignation of Dr. W. C. Bitting, for the past nineteen years its pastor. It was difficult to answer Dr. Bitting's reason for his resignation, that after forty-four years of continuous pastoral service, twenty-two of them with Mt. Morris Church in New York, he thought he had earned the right to relief from the strain of the pastorate, although still in good health and mentally vigorous. In addition to the charge of a large church Dr. Bitting has been corresponding secretary of the Northern Baptist Convention from its organization, without salary or even expenses of travel, and has always had a pressure of civic and other demands upon him. During the war he gave active service to city and state, though president of the Missouri Peace Society and against aggressive war. He was a leader in cooperative religious movements. In his pastorate the present church edifice and plant was erected, noted as one of the architectural landmarks of the new St. Louis and a model workshop of religion as well as stately house of worship. In his letter of resignation is this summary of purpose: "I have the comforting memory that every sermon in your pulpit, every midweek service address, has deliberately sought to exalt Jesus as Lord over life." He could also say that during the nineteen years' pastorate he had only been out of the pulpit one Sunday on account of sickness, which was trifling. He expects to continue a resident of St. Louis and member of the church, while freed from the pastoral responsibilities and able to respond to the many calls from university and other sources. Retirement from the active pastorate will not mean less of denominational service, of that we may be sure.

¶ MISSIONS extends special New Year good wishes to its printers, who are doing such fine work with the most commendable promptness. We suppose the editors are the only ones who know all that it means to have the printing done satisfactorily, but all our readers, we are sure, appreciate the beauty of the typography. Happy New Year to the Edward Langer Printing Company of Jamaica!

¶ By the time this issue of MISSIONS reaches its readers

Rev. Stacy R. Warburton will be in his new home in Berkeley, California, where he is to engage in a new and delightful field of work as Professor of Missions in the Berkeley Baptist Divinity School. This is a new chair, and one which Mr. Warburton is thoroughly qualified to fill. Added to his early experience as a foreign missionary he was for some years connected with the Foreign Mission Society and editor of the *Baptist Missionary Magazine* until its absorption in the joint magazine MISSIONS. During the period of the New World Movement he has been Secretary of Literature under the General Board of Promotion. The tasteful and attractive form in which the cooperative societies have presented their work is due largely to his knowledge of good printing and how to get it done. The Board of Missionary Cooperation will miss his services, but all recognize that he goes to a large opportunity, and in a line needed by our theological seminaries. Berkeley is establishing a precedent in devoting a chair wholly to the study of the work of missions and its relations to the preparation of pastors for the development of a missionary church. MISSIONS wishes him all success and happiness in his important task.

¶ According to information furnished us from Methodist Episcopal headquarters, the total receipts of the Board of Foreign Missions for the fiscal year ending October 31, 1924, were \$3,152,962. This is a decrease of 41 per cent as compared with the receipt of \$5,350,473 for the year ending October 31, 1923. It also adds to the debt of the Board, making its present indebtedness \$3,100,000. Under the laws of the Methodist Episcopal Church the Board cannot appropriate for any year more than the actual receipts during the previous year. As a result the direct appropriations made by the Board at its annual meeting in Pittsburgh, November 17-19, was only \$2,125,500. This is a decrease ranging from one-third to one-half the amount of last year's appropriations to the several fields. It is feared that in many cases this will result in the closing of institutions and of the dismissal of workers. The Board also appointed a committee to make plans for raising funds to pay off the foreign mission debt. The situation is the most serious faced in many years.

¶ In her article on "Music of Ancient India" Mrs. Nott has made a real contribution. She had opportunity for a careful study of the subject at first hand, and devoted herself to it with an interest that is apparent. We had not realized the power which music exercises in India, and the influence exerted by the introduction of Christian hymns. Of the musical illustration she says, "It was a very fascinating undertaking to find the ancient hymn to Krishna and adapt a melody from it to the little hymn. I am hoping it will interest our young people." A suggestion for W. W. G. singers.

¶ It was a pleasure to greet Mr. W. H. Witty, Chairman of the Board of Missionary Cooperation, who made a brief visit to New York early in December. He had come East to attend a meeting of the National Council of the Y. M. C. A. of which he is a member. While in New York an informal gathering was arranged by Dr. W. H. Bowler. In introducing him Dr. Bowler called attention to the fine service, at the sacrifice of his law business, which Mr. Witty had rendered in Idaho during the laymen's campaigns in 1917-1919. This has been a providential preparation for the larger denominational service in which he is now engaged as Chairman of the Board. In responding Mr. Witty indicated that he was a denominational optimist and was greatly encouraged by the happy spirit of cooperation he had observed on his trip across the country.

Missions' Pictures of Palestine as it is Today



And Jesus, walking by the Sea of Galilee, saw two brothers, Simon who is called Peter, and Andrew his brother, casting a net into the sea: for they were fishermen. And he said unto them, Come, follow me, and I will make you fishers of men.—Matt. 4:18, 19.

Time makes little change in the customs of those who dwell in the Holy Land. . . .

These fishermen mending their nets on the Sea of Galilee are doing it in the same manner as did the fishermen who lived in the days of our Lord, and who very likely did so on this very spot. In a boat like one of these Jesus may have sat and taught the people on the shore (Matt. 13:2). The houses and trees date back to the time when Christianity was first taught here. Capernaum on the Sea of Galilee was the headquarters of Jesus during at least half of His ministry, and all the region is hallowed by the sacred memories that cluster about that unique Personality, the Teacher, Redeemer and Friend of men.

It is our purpose this year to give in every issue one of these views, that our readers may be familiar with the most recent photographs, and take new interest in the Land of Jesus, which has been rescued from Turkish rule as one good result of the World War. These scenes should make more real to us all the Gospel story of the Wonderful Life that was lived in Galilee and Judea.

Countrymen of Christ

BY CARRIE MASTELLER

Missionary among the Syrians at Roxbury, Mass., under the W. A. B. H. M. S.



OF the peoples who come to America none is more interesting racially and historically than the Syrian, and none more generally misunderstood and misknown. They are constantly referred to as "Assyrians" or confused with the Armenians or Turks. The racial history of the Syrian is remarkable. Prof. Hitti says: "The modern Syrians are the remnant of the ancient Phoenician-Canaanite tribes, who entered Syria about 2500 B. C., the Aramean-Israelite hordes, who arrived about 1500 B. C., and Arabs, who have drifted, and still drift in, from the desert." To this is added the Greek, the European of Crusader time, some Kurdish and Persian strains. Consequently, while the Semitic type predominates there is a great variety of types. In one group you may have the dark, very curly-haired individual and all the combinations, even to the blonde.

The country of Syria—which we commonly call the Holy Land or Palestine—is so small that we can scarcely realize the tremendous part it has played in the world's history. Only 400 miles long and 150 wide, it has within its boundaries such a varied climate, due to its mountainous structure, that semi- and tropical fruits abound and grain and other temperate zone products are staple foods. Within this tiny country lie the sacred places of three great religions, two of which had their origin there. The Jew, the Christian and the Moslem all claim this country for veneration. Like Vermont it is divided "up and down ways" by mountain ranges that roughly mark it into four sections. This division of the land has had a very great influence upon the people. Section has been so separated from section that almost distinct forms of civilization have grown up, dividing the people into separate religious groups as well as political and commercial ones. Syria has been the "foot-ball of the nations." The Egyptian, the Assyrian, the Babylonian, the Jew, the Greek, the Roman, the Arab, conquerors from Africa and Asia, and finally the "unspeakable Turk," have held dominion over it, until General Allenby led his forces through the gates of Jerusalem and over the Plains of Esdraelon. Syria now is in the hands of France.

In the "old country" Syrian home life is vastly different from what it becomes in America. Industry is rather primitive. In the rural districts most of the family needs are supplied by the family itself. City or country life centers around the home. The leadership is patriarchal, which creates divisions and destroys national cohesiveness. One distinct Syrian trait is a lack of unity in group thought. The Syrian is an individualist, and what group consciousness exists is the family or local mind rather than a social. The devotion to the family is one of the finest of Syrian characteristics, and one which our American life rapidly destroys. Then, too, the Syrian has not had a government which he could respect or in which he could have a part, so his patriotic instincts have centered about the clan, and especially about his religious sect. When we attempt to win the

Syrian from his old faith it means more than a change of religious convictions.

The religions of Syria are many. Let us never forget that the followers of Christ were "first called Christians" at Antioch in ancient Syria, where the first Gentile Christian church was founded. From out of that first church have grown many sects developing along two lines. The Greek Orthodox, of which the Greek Catholic is an offshoot, is the old Eastern Church, which came into separate organic existence at the time of the split in the Christian Church. This divided the Christian world into Greek or Roman Church adherents. The second branch of the Church in Syria is the Jacobite-Marorite Church, which is found largely in the rural Lebanon district. It also developed its own ritual, but in the twelfth century as a result of the Crusades, came into the communion of the Roman Church. These are the main branches of Christianity. Converts of Protestantism come from them but form the minority. There are also the Mohammedans and two other religions that are a combination of old heathen customs and Mohammedanism. Very few of these faiths come to America, although there are a few Turks.

From such a country and with such a background the Syrians have been coming to us ever since 1834 when the first immigrant landed in Boston. Now the Syrian population numbers about 200,000, though they are widely scattered. There are "colonies" such as those in Boston, Lawrence, Detroit and Cleveland, but the Syrian family is to be found in all parts of the country. If a family becomes financially prosperous it is the usual thing for it to move to a better locality and preferably an American neighborhood. Congested quarters are common, but so sacred is the family life that the evil of boarders is rarely found in a Syrian home.

Being an individualist, the Syrian does not like a "boss," neither does he take kindly to hard manual labor, consequently we find him in business. Perhaps he may start as a peddler, but will soon have his own store. Most of the fine embroidery, filet lace and other fine needle work is imported or manufactured in this country by Syrian women and other nationalities working for the Syrian trade. Others find their work in stores of other kinds and in operating garment factories.

Without question the Syrian has a brilliant mind. Already he has made his contribution to the literature of our country. In Boston we have Abraham Mitrie Rihbany, the preacher and author. New York claims Kahlil Gibran, the poet. There are several very successful physicians of my acquaintance and also some ministers of Protestant faiths. Most of this talent is found among the men. The Syrian woman is just as intelligent as her brother but few have had an opportunity for an education. In fact, the girls rarely obtain high school educations. "What's the use," the family will say, "she will only get married." Many girls long for this education and are mentally fitted to take the best, but are put into the factories at fourteen. It is here that the adequate compulsory education law is

necessary. Argument and persuasion are used, but there can be no persuasion equal to protective laws. The boys, who will take it, are given an education at a great sacrifice.

The Syrian is broad-minded in his tolerance of other religions. He is glad to have his child "taught about God," but when it comes to a break with the old

with whom we deal. But one day we were calling and the subject of today's young people came up. After our Syrian friend had lamented over certain things, he suddenly said, "But the Mission children don't act like that." His tribute was wholly unsolicited. We cannot strip from a people that which has been education, country and religion to them for 1500 years in one or even two generations, but we can bring a vitalizing force to bear which will permeate the formalism of the old church and make Christ a living, personal Saviour to those with whom we come in contact.

The material we have to work with is in so many ways very fine. The Syrian is a desirable citizen. An "aristocrat among the immigrants" he has been called because of the 6000 years of civilization and culture which lie behind him. He is law-abiding, rarely coming into collision with the authorities. He is in the main industrious and thrifty. Coming here with little or nothing, he soon becomes comfortably situated. The money which he makes here he spends here, for the Syrian rarely goes back to his own country. In talking to the father of some of our children he said, "You don't know what America is, for you have always lived here. We know. Here the poor have what the rich do not in my country. I am poor but see what my children have in America. America is heaven!" That man is one of many who will never go back.

The lessons which we could learn from our Syrian friends are many. The fine courtesy, especially to the aged; the idealism which we have not had time to cultivate; the loyalty to family and home, so much needed these days; and the wonderful grace of hospitality, so characteristic of that race, would greatly enrich our American life. But will the Syrian keep these fine attributes in our country, coming in contact with our manner of living and doing business where materialistic ideals seem to be fostered? He does not know America well enough to see beneath the surface. One of the saddest things we have to contend with is watching the old give place to the new. So often it is the second and third rate things of our life that take the place of the old ways. As one mother said, "I know nice American girls don't act that way, but my daughter doesn't know. She never sees them. She sees only the women that walk the street." The pity of it! "She never sees them." How can she know how "nice American girls" act and thus find a pattern? They keep studiously away from her and she cannot go to them. What a challenge to us to show to those from afar the best in our American life! Is Christ sufficiently enthroned in America that He can be brought in all His beauty and power to save, to these His own countrymen?



THE HOME OF BOSTON'S SYRIAN MISSION

churches, it is a different matter. All the branches of Syrian Christianity have their church buildings and priests in Boston, and most of them cling to the old ways. However, there are those who have left the native churches for the American, and I believe would be more, especially when they move to American neighborhoods, if the American congregations were more friendly and our pastors a little more patient and understanding.

The work in Boston is largely with children. It is rarely there is any expression from the parents of those



The Looting of Huchow

BY REV. AUGUSTUS I. NASMITH



At six o'clock on the morning of September 20th shots could be heard all over the city of Huchow. I had slept rather fitfully on the veranda, conscious all night long of the unusual noises, the constant whistling of the launches outside the city, and the shouts of the retreating soldiers as they filled all available boats in their hurried departure.

They had fought bravely on the battle front about forty miles from our city. Three of us missionaries had penetrated to within a mile of their front line and they had assured us that they could easily hold the enemy. Their morale seemed excellent. Yet the treachery of an officer on this Hangchow part of the line who had allowed the invading army of Fukien Province easy access to this city caused the change in plans that meant a sudden withdrawal from our front lines.

That morning the noise sounded exactly like the usual firecrackers. As I hurriedly dressed I could see a few Chinese leisurely walking along the city wall, and across the field back of our house came the man whom I had seen every day of the year, shouldering as usual a freshly slaughtered pig. I began to think I had been too apprehensive, but when I went out to the boys' school and asked Principal Shi the news, he replied, as he was hurriedly fastening on his Red Cross armlet, "They have started looting at I Zong Ka" (the street of clothes). I at once thought of Mr. and Mrs. Sone, missionaries of the Southern Methodist Church, alone in their new home in that section of the city, and was glad I had awakened them out of their sleep the night before to tell them the alarming news that Colonel Li's troops were out of control.

Looking hurriedly about the compound I noticed a side gate with the newly furnished props not yet in place and firmly secured them. Telling the news to Miss Shoemaker, the only other missionary on our compound, I enquired whether the women teachers were all with her and was relieved to find that they were.

As I reached the front gate on East Street, the "big

gate" as we say in Chinese, women and children were already hurrying in through the narrow opening left in a barricade recently erected. All the people in the city had been told that our Christian compounds would be places of refuge in case of trouble. Some asked timidly if they could enter or provoked smiles by asking if there were any more rooms to rent. A few had to be cautioned not to run and scare others. All the time a great many were passing back and forth quite unconcerned although shots were constantly being heard. One old lady eighty years old tottered along, supported by two relatives. No boxes of valuables were allowed in the compound—only bedding and eatables. Men carrying these were asked to go as soon as they had deposited their burdens and readily consented to leave all the room for women and children. There was a remarkable lack of panic. Few faces exhibited fear although no one could yet tell what the day would bring forth.

In taking care of the refugees the organization perfected a few weeks before was functioning well. Some of the wealthy people of the neighborhood had furnished rice and promised all necessary financial help if the mission compound could be used as such a refuge. We missionaries had been rather amused at the elaborateness of the preparations, the many badges, the committees and the long discussions as to possible procedure. We had not expected that the organization would ever be called upon, yet now over 2,000 people were crowding our church and school buildings and all those preliminary councils were showing their fruit.

The worst fears of the people were not realized, for there seemed to be honor even among thieves. The shots that we heard were not taking human life but were fired "towards the sky or heaven," as the Chinese expression indicated. They were to intimidate, not to injure. But Mr. and Mrs. Sone, living in a house highly elevated above others, heard the whine of rifle shots and leaving their breakfast untouched hurried to the new hospital.

No homes were entered. The Bank of China was robbed of \$100,000, and the Bank of Communications lost half that sum. I later saw the cashier of the Bank



THE BAPTIST MISSION COMPOUND AT HUCHOW

of China pacing the floors of our Christian hospital. He did not tell me the details, but I heard from others that he would dramatically point to his abdomen and say: "They levelled three guns and a long knife right here and demanded the keys of the safe!" I should judge he was still suffering from shell shock. He had received advance information of the looting the night before and had intended to cut the numbers off the bills so as to render them useless, but he had supposed the next morning would be plenty early enough.

Most of the stores outside the West Gate were thoroughly cleaned out, along with large pawn shops. One of the girls who teaches in our school told us her family had stored a few thousand dollars with relatives in this section of the city and had lost it all.

When the first firing had quieted down three of us took a walk to the busiest part of the town to see what had happened. A drug store had been rifled. The largest silk store had withstood all attempts to enter it. We saw one shop door open and learned it was the store of a British-American tobacco company. In excellent English the manager told me he was leaving everything open so that looters might see that the best goods had already been taken and so go to better fields.

When the soldiers looted at various times during the day, passers-by were asked to deliver what money they had and to relieve themselves of all gold or silver rings. The poorer people were waved aside. One man who had thus handed over thirty odd dollars asked to have returned to him the badge wrapped up with the money,

which would entitle him to enter one of the Christian refuge centers as a worker. "What sort of a badge is it?" asked the soldier, and on reading the characters begged the man's pardon and handed back all the money. I heard of at least three such instances.

Just last week we read in our English papers and I read in our local Chinese paper the story of punishment meted out for the looting of Huchow. The whole division, some of whose soldiers were involved, was marshaled on the drill ground near Shanghai where General Lu has headquarters and was addressed by him. He told them of the stain on the reputation of his army and said that they must decide once and for all whether they would go on against the enemy, obeying every order, in good discipline, or whether they wished to be transported to their homes to be disbanded. With one tremendous shout they declared they wished to go to the front battle line. General Lu then called in Colonel Li, and with tears running down his cheeks said that although Li had been with him for twenty years in military service this was the first time that such a disgrace had happened; that Li should not worry about his family for they would be looked after, but that he himself must be executed. Other officers pleaded for leniency but to no avail, and Colonel Li and fifty-nine soldiers known to have taken part were forthwith put to death. It is not at all certain that he was the one most responsible but such drastic action speaks well for the discipline of General Lu. Colonel Li's son was in our Huchow Baptist Academy last term.



A New Year's Letter

BY E. Y. MULLINS, D.D., LL.D.

President of the Baptist World Alliance

To the Baptist Brotherhood of the World, Members and Friends of the Baptist World Alliance:

The beginning of the New Year brings many tokens of divine favor upon our work. From the mission fields come inspiring reports of many conversions through the faithful preaching of the Gospel and witnessing of disciples. In the two great Baptist Conventions of the United States and among our Canadian brethren new movements have been launched for the more effective prosecution of our work. From England likewise comes news of fresh inspiration and new forward steps in Kingdom work. From the Continent of Europe we are disturbed by news of persecutions in some countries, but in others the work of our Lord is winning great victories. Even persecution is stirring afresh the zeal of disciples.

Our Baptist people have many reasons for thanking God and taking courage. The great masses of our people remain loyal to the faith of the New Testament. There have been controversies, but these have served to define more clearly our unity in the greater things. The deity and lordship of Jesus Christ, the efficacy of his atoning death and the power of his resurrection are the central truths of our message.

The various families of Baptists scattered over the world are coming to a new sense of their mission, inspired by one great vision. That vision presents Chris-

tianity in its universal elements: salvation by faith in Christ, regeneration by God's Spirit, the direct relation of the soul to God, and the freedom and equality of all believers in the church under the sole lordship of Jesus Christ, and the New Testament as our authorities guide in our religious life.

We are seeing more clearly the world's need for these universal elements of the Christian religion. Our Baptist message to mankind supplies a platform as broad as human need and as comprehensive as the races of mankind. It is a message of loyalty to a divinely revealed gospel of love and good will toward all races and peoples, of desire for the coming of equality and fraternity in all human relations, and of prayer and labor for the triumph of the Kingdom of righteousness, that the will of God may be done on earth as it is in heaven.

In conclusion, may we all abide faithful to our great loyalties, courageous in our defense of the truth, seeking ever the unity of the Spirit in the bonds of peace, and filled with a holy enthusiasm for the spread of the gospel over the earth.

"Now to him who is able to do exceeding abundantly above all that we ask or think, according to the power that works in us, to him be the glory in the church, and in Jesus Christ, unto all the generations of the eternal ages. Amen."

Music of India

BY AGNES M. NOTT



ONE REASON why music of India is of special interest is that music is part of the God-given breath of life in man, and people of India share with the human race the power to give vent to feeling by musical tones.

Music of India cannot be isolated from that of other ancient nations, for among races widely separated is found a similarity of type obviously with great diversity of development, ranging from a three and less tone scale in use among savage people to the seven note scale known to most highly civilized races as in Egypt and Greece. Most races, however, stood fast at the pentatonic, or five note scale, their instruments being limited to a five or multiple of five notes. The pentatonic scale has prevailed in as many as sixteen nations, natives of which separated widely, geographically, and with no apparent means of communication have used it and still use it, such as China and Scotland, India and the Aztecs of Peru, indicating a common source from which all human beings sprang, one strong point in support of the authenticity of the Bible.

As among savages the smallest vocal scale only was used, so in instruments the simplest only were known, drums and rattles taking the lead. Oddly crude drums, often only a gourd or wooden cup with a skin stretched over, beaten with the hand. Advancing in development came the drum with two ends, such as the tom-tom and drums used by Hindu dancing girls, the latter being not only beaten with two hands, but with a contrivance to regulate sound. Other instruments of percussion, bells, tambourines, cymbals, are of great antiquity. Small bells ornamented Aaron's robe (Exodus 28:33-35). A pagoda eight stories high near Shanghai is remarkable for its 64 small bells of different tones which swaying in the wind give forth sweet mellow sounds. In religious ceremonies of the Brahmins, a small bell having an elegantly ornamented handle is used; such a bell has been found in a tomb in Peru. Bells in Buddhist pagodas are proverbial, one in the Golden Pagoda at Rangoon being large enough for a man to stand upright under. Many ancient bells had no clapper but were struck from the outside. Such facts make evident that bells were used in religious worship centuries before the Christian era.

The next stage in ancient instruments was the pipe, at first most primitive, having no finger holes, as the whistle with which the American Indian wooed his love. Next came pipes with finger holes producing tones of different pitch, the first known upon which a melody was possible. There is the double pipe played with the nose, claimed to be a Brahmin invention because one of superior caste may not touch anything touched by the mouth of an inferior caste. Then the bagpipe, Scotch of course! Part of Scotland's national life! But wait, Hindus have had a bagpipe for untold ages, called a "titty," a specimen of which is in the East Indian Museum, London. China, Egypt, Persia had the bagpipe.

The unique Pipe of Babylon should have more than passing notice for it is said to be the oldest instrument of its kind discovered to keep its original condition.

Two specimens found in the ruins of Babylon, one three inches long, one full size. Both have three holes making the three tones of our common chord, showing an innate feeling for concord in man. These pipes are of such fragile material that a fall would cause instant destruction, but the tones could not have been sweeter two thousand years ago. Similar instruments have been found in Mexico.

Other ancient wind instruments are of interest, as Moses' trumpet of silver, the Shophan, unique because the only instrument used in Jewish worship as it was 3,000 years ago. It is still blown at the New Year's festival. There are the large straight trumpets of Hindustan, and the enormous trumpets used by Buddhist priests. Such keyed instruments as those of today were not known. The nearest approach to our peerless pipe organ is one of China's distinctly Chinese instruments, all of which will prove fascinating to students of ancient music.

The highest development was reached by string instruments, in the use of which Egypt, Greece and India excelled. Hindu students claim their string instruments played with a bow were in use 5,000 years ago, but Egypt and Assyria have left most evidence of theirs in bas relief representations showing the kinds used and manner of using them.

String instruments of all sizes and shapes Egypt had, from the harp of many strings of costly material large enough to stand on the ground to those carried in the hand like our guitar, or resting on the shoulder like our violin, some twanged with a plectrum, some with the fingers. Occasionally a bow was used.

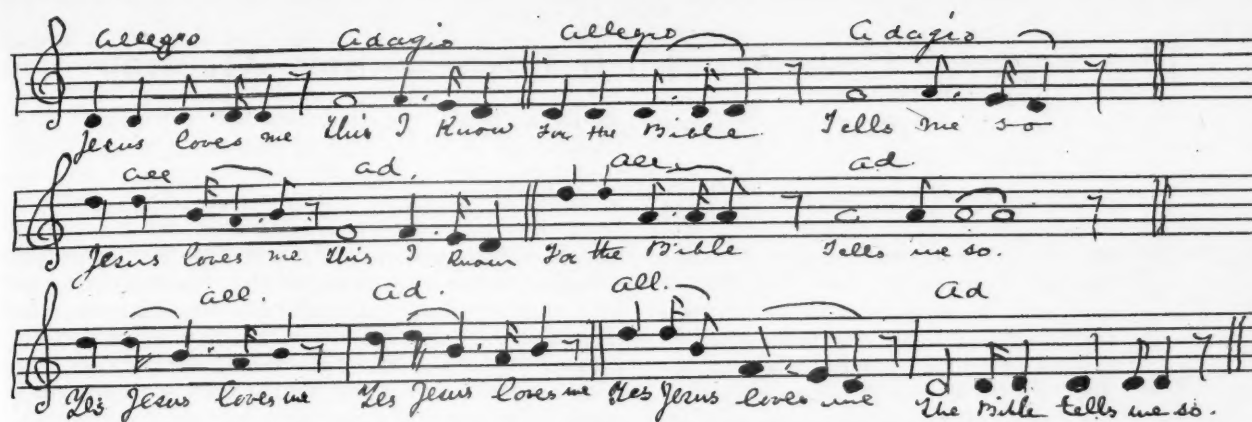
There is no doubt however that string instruments were well known in ancient India, also that some of them were strangely related to our older violin family in the arrangement of strings. A string instrument greatly prized in Hindustan is the I'amboura; specimens of it four and one-half feet long are exhibited in the East India Company's Museum in London. In wealthy houses it is a treasured ornament and the designs carried out in exquisite coloring with which it is embellished have been the delight of connoisseurs in art.

All ancient instruments foreshadowed our marvelously perfected models, and all reach back to Tubal Cain who, as Luther translates it in his Bible, was the father of all performers on string instruments and on pipes.

Reluctantly we turn from the fascinating subject of ancient instruments and look to ancient vocal music and to the five note scale upon which Hindu melodies are based.

A simple example of this scale might be the black keys of our piano, still more like it might be a scale beginning on our D (d-e-f-a-b-a-f-e-d). A melody founded on this peculiar succession of tones produces a minor rather than major effect, consequently music of India appeals to the European ear as sad. It is not so to the native, for he expresses joy or sorrow by changing the tempo and by corresponding motions of the body.

Another peculiarity is that natives of India in common with other ancient people have wonderful flexibility



"JESUS LOVES ME" SET TO AN INDIAN TUNE DEDICATED TO KRISHNA

in use of vocal tones. A Hindu can make three or four subdivisions of a whole tone (sruti) involving such an elaboration of the simple five note scale as is entirely beyond our conception or translation into modern usage. This musical embroidery was common to the ecclesiastical modes of the early Christian era which were borrowed from Greece. Hebrews brought much of their music from Egypt, and Hindus claim their music to be of divine origin.

At least most ancient people used vocal music in worship and otherwise, unisonous melody either solo or chorus, chant or recitative in style. If any harmony was attempted it would be in the nature of a drone on one note as accompaniment. The Mohammedan chants his Koran, and the ancient Hindu had his ragtime, or night rags, drowning being the penalty for singing a night rag in daylight.

Much native music of India has therefore been vocal; all castes sing from the burden bearer to the bard, so today as our missionaries backed by a Christian government are creating a new and Christian atmosphere in India the question of church music becomes vital. When a whole village will sit spellbound for successive nights absorbing stories of the gods sung by bards, it can be seen that lyrical evangelism must occupy an important place in the growth of Christianity.

An inherent capacity for memorizing which gives illiterates of India an acquaintance with India's classical literature will give to the converted a quick assimilation of Scripture which he will eagerly pass on with a zeal hitherto devoted to heathenism. The passion for song must often be his medium.

India's buildings in some respects are marvelous beyond comparison, her reformers have been men and women of culture, but from the millions yet untaught arises the cry for relief from caste and sex oppression, for light that shall give hope.

Shall our missionaries then give to the native church our metred rhyming hymns set to the rich harmonies of our chorals, or shall the gospel hymn be set to the quaint appealing melodies, theirs by long inherited oral transmission?

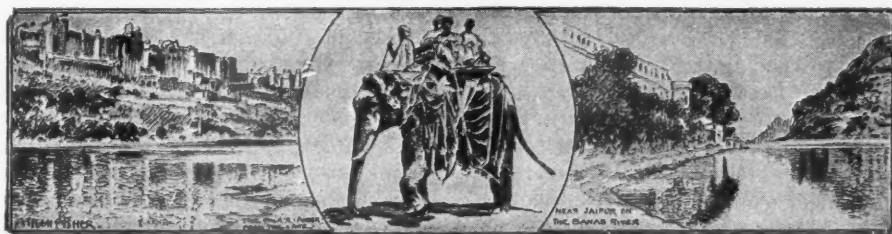
Already the question is being answered. The church of India is beginning to develop its own music. Hindu poets are making hymns, metrical arrangements of the gospels are being used. Such stories as *Pilgrim's Progress* are being set to native melodies. The gospel is singing itself into India's national life, helping to transform even the outcaste into a man the government delights to honor.

One native hymn might well be incorporated into the life of every Christian woman. It is set to partly Europeanized music in "The King's Highway," and reads thus:

"Lord in Thy vastness I wander,
Where is the way?
How may I reach Thee I wonder,
Is there no way?
Where is the way—Is there no way?"

"Lo in the darkness I wander,
Where is the light?
Nothing know I but I wonder
Is there no light?
Where is the light—Is there no light?"

With an apology to the god Krishna, I have borrowed the musical thought of a song dedicated to him and put to it the words, "Jesus Loves Me." This hymn has always been among the first translated into the vernacular by missionaries, for somehow its sweet simple words seem to tell the whole gospel story, and it loses none of its charm when sung to India's cherished melody form.



The Federal Council's Fifth Quadrennial Meeting

ATLANTA, GEORGIA, DECEMBER 3-9, 1924

BY HOWARD B. GROSE



THIS Fifth Quadrennial Meeting of the Federal Council of the Churches of Christ in America was in many ways significant. It was the first time the Council had met in the heart of the South; but the hour was now propitious and the hospitality southern in cordiality.

It was the most pronounced in its feeling of unity—feeling I say advisedly; something not to be imprisoned in words but a pervading spirit of Christian fellowship. This we have had before, as those of us who recall the quadrennials from Philadelphia, 1908, on through Boston, 1920, till now, can testify; but there is a new consciousness now that the tremors and suspicions and fears have vanished and a broad, trustful sense of brotherhood has come in, so that all questions are approached frankly on a basis of confidence. It was also marked in its personnel, including well known denominational leaders from all sections. And not least was it significant for its utterances, its reviews of the past and its announcement of policy for the future. The Federal Council has established itself as an agency of, in and by the churches. It is not a super-church nor an interdenominational independency but an instrument of the churches, directly controlled by them, existing to serve their purposes, through which they may express common convictions and speak a great message when occasion calls, and also perform those common tasks which demand united action. The Council and the churches never seemed to draw so close together. And to my mind this is in a large measure due to that calm, alert, poised and Christian-spirited leadership which Dr. Robert E. Speer has for four eventful years given to this work of promoting true spiritual unity. It is hard to lose such a leader, yet the rule of only one term of four years is wise, and it is to be regarded as a kindly providence that brings another leader of equally marked but different gifts to succeed him. The Council goes into the coming quadrennium under the presidency of Dr. S. Parkes Cadman, one of our best known preachers and the first pastor to be called to this post of high honor and service.

The program was elaborate, covering sixteen sessions in seven days. It is manifestly impossible in our space even to name the subjects and speakers, or do more than suggest the outline. The general theme was "The Church in the World," with the text, "Thy Kingdom come, Thy will be done on earth." Wednesday afternoon was given to welcomes, brief messages from Japan, Brazil and Germany, and a fine address on "The Church Universal, the Hope for World Peace," by Rt. Hon. Sir Willoughby Dickinson of London, who has wrought greatly for this cause. He said the American churches have a special call to lead the way in outlawing war. Education and Evangelism were presented in the evening.

Thursday morning was business, including organization under new incorporation in the State of New York; reports of the general secretaries in brief; election of officers for the next quadrennium and induction of the

new president; and a masterly review by the retiring president of the cooperation of the churches during the past quadrennium. He said the Christian churches represent the greater body of uniform conviction and purpose in the nation. They are increasingly speaking with a common voice and acting with a common program. The last four years have witnessed a steady advance in their cooperative action. They are planning together their evangelistic work; have worked together to meet human need in Japanese earthquake and Chinese famine; have spoken their mind about war and world courts, arbitration and international justice and good will, and their voice has been more influential than ever before. They are one as to their main business of bringing human life under the Lordship of Christ.

The reports dealt with important matters such as personal evangelism by laymen; the campaign for the abolition of war and for international justice and good will; the fight against the objectionable features of the Japanese Exclusion Act, and against the liquor traffic; the efforts to bring Christian principles to bear more effectively upon the social and industrial life of the country; the advanced steps taken to create better race relations and to abolish lynching; the establishment of a department of research; the work of the Committee on Mercy and Relief such as for the Russian Famine and the Near East; cooperation with the Churches of other nations, and relief for the hard-pressed evangelical Churches of Central Europe. As for international relations, the conclusion of missionary leaders is that the way in which Congress acted in bringing about Japanese exclusion has set the progress of the Christian movement in Japan back twenty years. Every allusion to this matter showed the strong feeling of the delegates. Rev. K. Tsumashima and Rev. A. K. Reischauer of Tokyo presented the case plainly and were warmly received.

Time was devoted to evangelistic work, educational and rural work, local federation in cities, social service, race relations, international questions including the outlawry of war, help for Protestant churches in Europe, and the religious situation in Europe. Among the speakers were Rev. Adolf Keller of Switzerland, Prof. Julius H. Richter of Germany, Prof. J. T. Shotwell of Columbia University, Dr. Samuel M. Zwemer of Egypt, President Carl E. Milliken of the Northern Baptist Convention, President John Hope of Morehouse College, Dr. M. Ashby Jones of Atlanta. There was no lack of good speaking. Dr. Cadman preached the Council sermon on Sunday morning in the Central Presbyterian Church where all the sessions were held; and Dr. Speer spoke to a great meeting in the afternoon in the City Auditorium on "Christ the One Hope of the World."

A most important feature was the statement of policy for the coming four years. After analyzing the situation in the light of experience, the recommendations made include: Continued and enlarged emphasis on the common duty of direct evangelism; provision for more immediate and adequate effort to meet great human emer-

gencies in the churches' own name; undiminished effort to set forth the Christian view of social, racial, economic and industrial relationship; a careful restudy of the rural problems of the churches; wise expansion of research and investigation service; study of the broader relations of our American evangelical churches to the churches of other lands; an adequate study of the place of woman in the work of the Council; and the cultivation of harmonious and helpful relations with voluntary bodies engaged in similar tasks. It is an advisable statement, and was passed unanimously.

The vital question of race relations had full consideration. At the Friday afternoon session the report of the Commission on the Church and Race Relations was followed by a discussion in which Bishop Frederick F. Reese of the Protestant Episcopal Church, Savannah, Bishop George C. Clement of the A. M. E. Zion Church, Louisville, and Mrs. W. A. Newell of Windsor-Salem, superintendent of social service of the M. E. Church South, took part. The report gave the slogan of a lynchless nation by 1926, showing how the efforts made by the two commissions now working in cooperation had reduced the number of lynchings from 57 in 1922 and 28 in 1923 to 13 up to November 1 of this year. There are now local commissions in 17 states, chiefly in the North where the Negro migration is large. In the South the General Commission on Interracial Cooperation and the Federal Council Commission work hand in hand. Sunday, February 8, is continued as Race Relations Sunday, and surely our churches can do nothing better than to give earnest thought to this matter, which is not only national but international—touching especially the colored people in this country, as well as the peoples of China, Japan, India and Africa. A national interracial conference is planned for next year.

Mrs. Newell, the first woman on the program, said that men and women can influence public opinion for the right when they know the facts, and showed what group mediation had accomplished through cooperation between the colored and white races brought together in the commissions. Bitterness had been allayed, barriers lowered, opportunities opened by this quiet group of undismayed workers, she said. This work, which I hope to give our readers in some detail at another time, forms a remarkable chapter in our history and its value will some day be realized. It was brought out further at the great Saturday evening session, when Dr. Johnson of Atlanta, a colored professor of quaint wit and typical manner, paved the way with humor and pathos for Dr. M. Ashby Jones, a Baptist pastor of Atlanta, who is a fearless and tireless champion of racial justice and a fair chance for every man to realize his best; and after him President John Hope of Morehouse College, who represents Harvard scholarship and culture and race leadership at the head of our noted college which perpetuates the name and memory of that great denominational leader, Henry M. Morehouse. President Hope paid a fine tribute to that comparatively small but widely influential group of southern white men and women who had heroically espoused the cause of race righteousness. It was good to hear the glowing words of Dr. Jones, and good to see the warm reception given to the colored brethren. The same was true of the guests from abroad—the native and the American missionary from Japan, Dr. Julius Richter, the encyclopedia of missions from Germany, and Dr. Adolf Keller from Geneva.

There was no uncertain attitude toward war and the necessity of outlawing it. Prof. Shotwell explained the Geneva Protocol and emphasized its essential points as stated in the *Sanctum Chat* in this number. The resolutions and remarks were vigorous and clear, and left no doubt as to the Council's position regarding the World Court, part in a league or covenant of nations, and steady exercise of influence to make aggressive war not only criminal but practically impossible. Equally vigorous was the expression concerning the action of Congress in the discriminatory treatment of Japan, with its needless affront and serious consequences. The Council does not accept this as a closed question. A remarkable communication was read from our late Ambassador, with sentences that should make many ears in Washington tingle. The seriousness of the race issue in the East induced by this untoward action was fully disclosed.

I have thus discursively glanced at the long program. The Council embraces 28 denominations, and its constituency runs into many millions. Our Baptist delegation was not large, but had active part in the program and committee work. Ex-Governor Milliken was one of the speakers, as was Dr. John M. Moore, for the past four years chairman of the Administrative Committee. Dr. R. D. Lord was reelected recording secretary, a post he has filled since the organization in 1908. Others present were Mrs. Coleman and Mrs. Westfall, Dr. Frank A. Smith, Rev. Edward Bleakney and Deacon Start of the Tabernacle Church, Utica, and Dr. Albert G. Lawson, who goes back in membership to the Council's origin as does the writer. Other Baptists connected with the local federations were Rev. and Mrs. E. A. E. Palmquist of Philadelphia and Rev. and Mrs. Orlo J. Price of Rochester. President E. Y. Mullins of the Baptist World Alliance and Southern Baptist Convention gave one of the noon devotional addresses. The pulpits of Atlanta, including nearly all the Baptist churches, were occupied on Sunday by the visitors. Dr. Cadman preached the Council's sermon, one of great breadth and power from the words of Jesus, "Let your light so shine before men"—which he interpreted as an exhortation and a challenge to American Protestantism facing the world conditions of today.

It was a great pleasure to be able to introduce both Dr. Speer and Dr. Cadman to Spelman College and President Tapley, and to have them see the student body in chapel. Their words and personalities will not soon be forgotten. I also had a fine visit at Morehouse College, in company with Dr. Smith and Mr. Bleakney and his good deacon, neither of them having seen one of our Home Mission schools. They said it was worth the trip from Utica to hear those 500 students sing, and I agree cordially. Both institutions invited the Council delegates to visit them, but the merciless program allowed no time for sight-seeing. Dr. Speer will not be apt to forget the hour at which we had to rise in order to breakfast with President Tapley at 6.45 sharp, for Spelman runs like clockwork and on time.

The meeting has been of good to Atlanta and the cause at large. If American Protestantism can measure up to the prophetic vision and plane of Dr. Cadman's sermon the Christian Church with unity of spirit and purpose will arise and shine, in obedience to the Lord's command; and for this end, as an instrument of united service, the Federal Council exists.

Circuit Meetings Win Warm Approval

FIELD ACTIVITIES PLANNED WITH SMALL CHURCH PARTICULARLY IN VIEW DEVELOP MUCH ENTHUSIASM

BY MONTGOMERY E. MCINTOSH



WHEN in December issue *MISSIONS* published an article outlining the plans for the season's campaign of field activities, it was the herald of events which have given ground for high hopes. The activities described in the program for a triple circuit of meetings covering the entire area of the Northern Baptist Convention are now in full swing. They began in November, and December witnessed sixteen different events in widely separated parts of the country. Ten teams and thirty denominational leaders were required to carry on these conferences.

It is not too much to say that the results have more than met the expectations that were held when the plans were made in the period immediately following the Milwaukee Convention last summer. The reasons which led to the adoption of the particular program which is now being given effect go deep into the experience of the denomination. In the person of Dr. Bowler the Board of Missionary Cooperation called to the helm a man whose work for many years brought him into contact with the problems of the small churches which constitute a large majority of the total number associated in the Northern Baptist Convention. In small towns, in rural chapels of the ranch country in the far West, in remote valleys and in the cabins of settlers, he lived the life and absorbed the feeling of the people who constitute the membership of this multitude of small churches. Accordingly when the opportunity came to formulate plans of nation-wide scope for the evangelical awakening of the people and the strengthening of the churches, Dr. Bowler had in his mind's eye as the typical unit, that little less-than-one-hundred-members' church which he knew so well as a result of having worked with and for it.

That is one reason why in the present field activities emphasis is placed upon the effort to carry helpful spiritual contacts to every church from Maine to California. In a country where conditions change as rapidly as in the United States, the size of a church is not the only measure of its importance. Some of the little ones of today will be great centers of light and power tomorrow, and it is of the highest importance to future growth that every single Baptist community be made to feel that cooperation is something more than a method of doing business. It is strengthening every tie of faith and service to have the fine spirit of the circuit meetings carry the conviction that the national organization of Baptists is animated by the old missionary spirit.

Communication between all parts of the nation has been so quickened that dividing a territory of continental

breadth into circuits for simultaneous series of meetings was not too ambitious a task. Seattle is in effect a nearer neighbor to Boston now than Boston was to Buffalo fifty years ago. It was believed that under present conditions the conferences held in one district would promptly react upon others, and so it has proved. "As goes Maine, so may we all go" was the cry after inspiring meetings at Bangor and Portland had flashed a message across the country. With the advancing season the various conferences, both of pastors and laymen, have grown in attendance, in enthusiasm and in results.

The Pastors' Institutes, never before held on such a scale, have been notably interesting. How strongly the idea appealed to the pastors is shown by the extraordinary attendance, Maine having registered ninety-five per cent in that respect and other states having declared an intention to improve, if possible, on Maine's remarkable score. In some cases Conventions voted to pay the traveling expenses of the pastors and in others the expense was pro-rated, so that those living near the meeting place bore part of the cost of bringing in those who had to travel long distances.

The standard plan for pastors' institutes, as suggested by the Committee on Field Activities, provides for a four-day meeting of all the pastors in a given state, the Institute to be conducted by a team of three or four instructors. The program as suggested provides for what is practically a post-graduate course. Several of these Institutes have been held, from which the following echoes have reached headquarters.

Michigan.—The finest thing we have ever had in Michigan. An incalculable benefit has been given to our state work. It has helped to unify and vivify our state task.—*Dr. J. E. Smith.*

North Dakota.—A success in every particular; team could hardly have been better. Well worth the time and expense.—*Dr. F. E. Stockton.*

Maine.—Our conference was a great success. In the words of many of the ministers, it was the best we have ever held in Maine. The pastors were instructed, enthused and inspired.—*Dr. E. C. Whittemore.*

The Church Officers' Councils are one-day meetings. The general plan is to furnish a team to a state for six days, the state secretary arranging for councils in six centers. From one of the first councils came this:

East Washington.—The councils have been very well attended and received in a very fine spirit and I believe they have been the means of doing very much good. I am inclined to think we could very well afford to repeat this every year.—*Dr. A. H. Bailey.*



Entre Nous—Sanctum Chat and Comment

A group of editors of religious papers recently had a Round Table meeting as guests of Mr. Herbert Croly, editor of the *New Republic*, to hear the Geneva Protocol expounded by Prof. Shotwell of Columbia, one of the three Americans who drafted and offered the American proposals in connection with that document. We had all doubtless read the Protocol and followed the discussion in our newspapers; but the matter took on a quite different aspect and assumed a far greater importance in its relation to future world peace when we looked at it through the eyes of one who was a very active and influential participant in the meeting of the League; one, moreover, thoroughly conversant with the conditions and problems of Europe since the War, and in personal touch with the leaders in all the nations concerned. It was truly an educational evening. It not only gave us a new understanding of the world situation, but inspired us with a determination to do all in our power to further the cause of peace by aiding those who are seeking to outlaw war. That is the aim of the Protocol, as Prof. Shotwell sees it. He does not, by the way, regard the Protocol as in its finished and final form. It had to be hurriedly put together at the last, to meet varied views, and therefore doubtless will need to be edited and amended in order to get it in proper shape. But it presents the principles which must obtain if the outlawry of war is to be accomplished and the dread of the war scourge be removed from the peoples of the world.

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There are three vital principles set forth in the preamble to the Protocol. The first recognizes the solidarity of the members of the international community. The second asserts that a war of aggression constitutes a violation of this solidarity and an *international crime*. The third proposes the reduction of national armaments to the lowest point consistent with national safety and the enforcement by common action of international obligations. The second, Prof. Shotwell pointed out, is worthy of special emphasis because it positively and definitely outlaws war. For the first time in history the declaration is made that aggressive war is an international crime. This means a revolution in international law. Hitherto the making of war has been held to be an inalienable right of a sovereign state, the proof of its sovereignty. By this Protocol war is pronounced a crime, therefore outlawed, and no longer to be

held as a test of sovereignty. Taken in all its implications, this means a vast change, and the acceptance of this principle by all the nations would be the surest end of aggressive war for all time.

To create a public sentiment in favor of this provision is something in which every Christian certainly can and should join. To outlaw war is a movement in which we can all unite, regardless of our views as to pacifist, militaristic or League of Nations' measures. To outlaw war is practically to put an end to it, and that is the goal all seek to reach. That concerns all interests, including directly those of foreign missions. It involves Christian civilization itself.

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But what is this Protocol? It is a separate treaty, which does not supersede or amend the Covenant of the League of Nations, but rather supplements it, just as the Protocol establishing the World Court supplements it and provides for actually doing what members of the League had already agreed to. That is all. The nations in the League are now asked to ratify the Protocol, and the matter lies with them. As for the article inserted at the instance of Japan, which apparently makes a domestic matter subject to consideration by the League, this and anything else questionable may be thoroughly discussed and is open to amendment. But, as Prof. Shotwell says, let us not for any such reason fail to give our earnest support to the basic principles set forth in the preamble, which outlaw war, pledge a united support of any member nation attacked aggressively in violation of the provisions established for arbitration, and reduce armament to the lowest level. Let us not be diverted from the main issue, which is to ensure permanent world peace and the establishment of a new order by outlawing war.

It was good to come into personal contact with a man of such profound conviction and faith, who is sure that in this Protocol the first step has been taken that will end war, and that, whatever delays or temporary setbacks may come, this principle will ultimately be adopted by all nations as the basis of peace and a new brotherhood of mankind. We can all help, first by understanding the matter ourselves, so that we shall not be misled by press propaganda, and then by helping others to understand that the chief thing which this Geneva Protocol does is to outlaw all aggressive war by making it an international crime, against

which the united moral, economic and defensive force of the world shall be brought.

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Another interesting gathering of the month was that which welcomed Rev. John W. Herring to the secretaryship of the Committee on Goodwill between Jews and Christians, a movement that has met with decided favor on all sides, so that a headquarters and leader were called for. This committee is a sub-committee of the Commission on International Justice and Goodwill of the Federal Council, with Dr. Alfred Williams Anthony as its chairman. It has been fortunate in securing Mr. Herring, who is a son of the lamented Dr. Hubert C. Herring and possessed of like gifts of personality and sympathetic devotion to the promotion of brotherhood and goodwill. The occasion was one of real welcome to an unexplored field, with greetings from leaders in church and social work, and a response from the new secretary that disclosed his ability, spirit and fitness for his delicate task. We shall all agree with Dr. Anthony in his closing words in an article describing the new movement: "The promotion of fellowship and understanding is possible to every one. The finest contribution to human welfare which any man can make is the practice of kindness, fairness and persistent goodwill shown in speech, in conduct, in business, in society, in the church, in the school and the home." There is room here for all of us, and what we can do in this line we shall not regret.

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An important recent gathering was the first annual meeting of the General Counselling Commission of the Churches, a body of delegates officially appointed by their church judicatories to confer with representatives of the International Committee of the Young Men's Christian Association. This is a new and significant Commission, which promises much for the future. One could not fail to be impressed by the earnestness with which practical matters relating to closer cooperation were discussed, and the fine understanding arrived at through acquaintance with each other and the facts. Among the matters considered were the work with boys and with students, the development of community work, and the functions of the Commission in enlarging the area of mutual understanding and cooperation between the Associations and the evangelical churches. It was a most hopeful meeting because it indicated the drawing together of the Protestant forces—a vital necessity.



Chat About Books

While we are still studying about China, it will be well for teachers of classes to remember the little volume by Lena E. Johnston, *China and Her Peoples*, intended for boys and girls but full of interest for all ages, and suggestive to teachers. It is an exceptionally readable book, comprehensive and compact. (George H. Doran Co.; \$1.50.)

One Thousand Bible Readings, selected by Rev. D. J. Wetzel, provides a guide that should long ago have been put in the hands of public school teachers who have Bible reading as part of their duty. If such help in selection had been given we should very likely have much more and better Bible reading in the public schools. These selections average about twelve verses to a passage, are arranged under topics and also according to suitability for special days. They are not controversial, but cover the stories and events that ought to be impressed upon the mind. A practical volume most highly to be commended, and useful not only for teachers in schools but for leaders of opening exercises at young people's, missionary and other meetings. (The Macmillan Co.; \$1.)

Recent Labor Progress, by Roger W. Babson, shows what the Department of Labor is and has been under Secretary James J. Davis. It is a study of great importance, and the point of view is that of true religion as the only hope in striving to settle the problems not only of capital and labor but of all business and of human brotherhood. A volume filled with fact, as one would expect from the author, and one that should be read by a multitude of men, leaders of labor and of business, who have the interests of the country and its entire people at heart. (Fleming H. Revell Co.; \$2.)

Principles of Preaching, by President Ozora S. Davis of the Chicago Theological Seminary, is quite unlike the usual work dealing with this subject. This is the kind of homiletic study that tends to develop preaching power and the mind and heart of the preacher. The pastor hard at his work will profit by it perhaps most of all men. In this "literary laboratory" are eight sermons of power, with a practical and searching inductive method of analysis prepared by a master teacher. The reader will feel that happy are the

young men who have had such a teacher in their preparation for the great work of the Christian ministry. Sparkle and epigram mark the pages, but there is a warmth and spiritual glow underneath all. (The University of Chicago Press; \$2.50.)

Christianity and the Religions of the World, Selly Oak Lectures by Prof. Albert Schweitzer, a notable musician and philosopher as well as missionary with worldwide outlook, gives in small compass a clear account of the development of the religions which Christianity has had to meet, showing the vital differences between their conceptions and the teachings of Jesus. A remarkably concise and adequate work on comparative religion, dealing with the essentials and giving the Christian the firm basis of union with God realized in experience. (George H. Doran Co.; \$1.60.)

Religious Certitude in an Age of Science, by Prof. Charles Allen Dinsmore of Yale Divinity School, is a little volume giving the three lectures on the McNair Foundation delivered at the University of North Carolina. The purpose was to help students in their religious thinking, and the volume shows how finely that purpose was carried out. No one can read these lectures without intellectual and spiritual profit. The style is charming, the reasoning clear, the treatment of science and religion fair and intelligent. The lectures should be in the hands of students everywhere, for they carry the right kind of argument to produce conviction, and they claim "knowledge" as something belonging as truly to religion as to science, and too easily surrendered in the past. This is an admirable piece of spiritual interpretation, attractively printed. (The University of North Carolina Press, Chapel Hill, N. C.; \$1.50.)

Sermons on Revelation, by Dr. Albert H. Baldinger, prove that the pulpit of today is able to expound the Scriptures in a manner that needs no apology. These sermons present the most puzzling and to many the most difficult book in the Bible in a light that is as attractive as it is convincing. Prepared for an ordinary congregation and given as a series on Sunday mornings, they made the Revelation just that to the people. A fine example of expository preaching for ministers. The spirit of the preacher shines through the message, and it has

been caught from the spirit of Jesus. (George H. Doran Co.; \$1.60.)

The Cyclopedia of Pastoral Methods, edited by Dr. G. B. F. Hallock, is a comprehensive ready reference manual for ministers. To glance at its contents is to recognize its serviceableness on all sorts of occasions. It meets the needs for special days and occasions, and furnishes aids to the worthy conduct of public devotions, with salutations, invocations, pastoral prayers, and all kinds of appropriate forms. Of course some ministers do not need these aids, but even to them there are devotional passages worth while in the prayers of Dr. Jowett and others gifted with spiritual insight and fervor. (George H. Doran Co.; \$2.50.)

The History of Religion in the United States, by Professor Henry K. Rowe of Newton Theological Institution, is a book of exceptional value. The author says truly in his preface that "the history of religion in America never has been written adequately." It has been treated as a history of the church and from the clerical point of view. Here is one who treats it from the historian's point of view, with broad and sympathetic interpretation. The author has a remarkable gift of condensation. He can pack the history of a period into a paragraph and condense a century of colonization into a chapter; yet all in a style so lucid that the picture is complete. Here we see religion holding its rightful place among the social factors that have shaped America; see that in the making of a free and democratic nation religion has played no mean part; and are clearly informed as to what that part has been and is to be. This is a volume of grasp and insight and well balanced judgment, written from the Protestant angle but without bias and with fair appreciation of all the elements that make up the religious life of the nation. Our pastors and laymen ought to read this book and catch its fresh illumination and genuine Christian spirit. Professor Rowe has made a real contribution to our literature. (The Macmillan Co.; \$1.75.)

Historical Method in Bible Study, by Albert Edwin Avey, Ph.D., is the latest volume in the Life and Religious Series edited by Frank K. Sanders and Henry A. Sherman. It sets forth the methods of historical investigation as applied to the study of the Bible. The author is a scientific historian, who approaches the Bible from that point of view, yet with reverence. He gives a deeply interesting account of the historical method and what it has made the Bible mean to him. (Charles Scribner's Sons; \$1.25.)

A Testimonial to Dr. L. C. Barnes

REPORTED BY COE HAYNE

A FRIENDLY "get-together," marking another chapter of usefulness in the life of Dr. L. C. Barnes, whose retirement from the service of The American Baptist Home Mission Society has previously been noted in *MISSIONS*, was held at the Aldine Club, November 17th. The happy manner in which Dr. Frank M. Goodchild presided robbed the occasion of every aspect of a farewell. A good missionary conference was the outcome of this luncheon given in honor of Dr. Barnes by the Board of Managers.

Dr. Robert E. Speer had been invited to give the principal after-luncheon address. He outlined some of the common tasks of the churches of Christ in America. He rejoiced that there are men like Dr. Barnes in all of the denominations who are thinking of the work of the Christian Church, not in terms of denominational advance alone but in terms of a united front against all destructive agencies. Dr. John McDowell, President of the Home Missions Council, referred to Dr. Barnes as one of the founders of the Home Missions Council, and spoke of his large service as chairman of the Committee on Cooperation. Dr. W. H. Bowler, of the Board of Missionary Cooperation, brought the felicitations of the great constituency of Baptist churches. Dr. Avery A. Shaw of Brooklyn expressed in a tender way the appreciation by the Board of Managers of the gracious service Dr. Barnes has rendered during the twenty years he has labored as secretary.

Dr. Frederick Lent of Elmira College read the resolutions of the Board of Managers, given below. Dr. Rivington D. Lord of Brooklyn read the resolutions of the Board of Managers of the Foreign Mission Society passed at Northfield; also messages from Hon. Carl E. Milliken of Maine, President of the Northern Baptist Convention, Judge Deitrich of Idaho, President of the Home Mission Society, Dr. G. N. Brink, Executive Secretary of the Publication Society, and Dr. C. A. Brooks, pastor of the First Baptist Church of Englewood and formerly secretary of City Missions and Foreign-Speaking work of the Home Mission Society. Mrs. I. H. O'Harra of Philadelphia, a member of the Board, in a delightful way presented Mrs. Barnes with an exquisite basket of chrysanthemums, the gift of the Board.

Dr. Barnes responded in a characteristic way. He had not spoken more than three minutes in appreciation of the tribute paid to him, before he directed

attention to two charts hung on the wall. He described conditions in an entire county in Idaho that had been allocated to Baptists and those in a great section of Montana where one missionary pastor is endeavoring to reach eighteen communities at least once a month, and then made what he called his "last plea before the Board," presenting earnestly some of the vast unmet needs in the Far West. Dr. A. S. Hobart offered the opening and Dr. C. L. White the closing prayer.

RESOLUTIONS OF THE BOARD

The retirement of Dr. Lemuel Call Barnes at the age of seventy years, under the rule—the adoption of which he was the first to advocate, and by which he is the first Secretary to be affected—removes from the active service of The American Baptist Home Mission Society a man whom we delight, today and always, to honor.

Born in Ohio, of godly and sturdy pioneer parents, he was educated at Kalamazoo College and the Newton Theological Institution. As a pastor he served as a stated supply for several months at Greenville, New Hampshire, expecting early to go to the foreign field. However, when it was determined that he was to be denied the privilege of work abroad, he was called to the First Church of St. Paul where, as in his subsequent pastorates at Pittsburgh, Newton Centre and Worcester, he taught his people to include the whole world as their parish with consequent obligations upon their service in giving. He was one of the organizers of the Federal Council of Churches of Christ in America and was the first chairman of its Committee on Home Missions. He was Chairman of the Committee on Resolutions at the Inter-Church Conference held in Carnegie Hall in 1905. He has been active in the Home Missions Council and a strong advocate of Interdenominational cooperation in mission work at home and abroad. His suggestion led to the formation of the Committee on Cooperation in Latin America. He is the author of highly prized and widely read missionary books, and his fraternal relation to the other societies of our denomination was reflected in his selection by the American Baptist Publication Society as the author of its Centennial volume.

Dr. Barnes's earliest denominational fiduciary was assumed as a member of the Board of American Baptist Missionary Union, now the American Baptist For-

eign Mission Society, whose cause he ably advocated and whose foreign secretaryship was formally offered to him on two occasions. In 1908 he resigned the pastorate of the First Baptist Church of Worcester, Massachusetts, to become our Field Secretary, thus emulating the example of Dr. Jonathan Going, who resigned the pastorate of that same church to become the first Corresponding Secretary of this Society. Upon the death of Dr. Morehouse, with whom Dr. Barnes labored with deep sympathy and affectionate cooperation, he became the Secretary of the Department of English-Speaking and Indian Missions, and at one time cared also for Evangelism and the work in Latin America, and recently has had in addition the supervision of the Rural work. His willingness to carry new burdens in the emergencies that the years have brought has illustrated his one thought to serve his generation according to the will of God.

To enumerate the individual accomplishments of his period of service with the Society would require a volume. The annual reports tell the interesting story of his initiative and laborious service in the conduct of the work among the Indians, Mountain States, and in Latin America whose work was enlarged to include Central America on his recommendation to the Board. During these nearly seventeen years he has addressed innumerable audiences in every part of the country and has ably presented the work of the Society in its various and constantly multiplying phases. We remember also today that his labors of love and devotion to Christ have been enriched and intensified by the sacrificial devotion of Mrs. Barnes.

Our retiring secretary has endeared himself to the churches, to the official boards and secretaries of state conventions, to our various denominational and interdenominational organizations, to the members of our Board, to the officers of the Society, his colleagues and fellow workers, and we think of him lovingly as a devoted minister of Christ who has faithfully presented to the denomination with prophetic insight its missionary obligations. With deep affection we hail today our retiring secretary, this man with the pastoral heart and deep human sympathies, this man with his eager, boundless, youthful enthusiasm, this alert and vigorous man, whose step has not grown slow, whose eye is not dim nor his natural force abated, the apostle with the missionary vision, the zealous advocate of missionary cooperation, the Christian gentleman!

The Foreign Mission Board Meeting at Northfield

REPORTED BY WILLIAM B. LIPPARD

TO Northfield, picturesque home of conferences, came the Foreign Mission Board, together with members of the Woman's Foreign Mission Board, to hold one of the most important meetings of the year, November 10-12. The meeting was memorable for the privilege of greeting a missionary veteran, Dr. M. C. Mason of Assam, who recently returned from a full half-century of service and was the special guest of the Board. He was introduced by Secretary J. C. Robbins, who called attention to the two medals which had been awarded to Dr. Mason—one the Kaiser-i-Hind from the King of England for "distinguished public service" in India, and the other, which the recipient prized even more highly, a gold medal given him by his beloved Garo Christians with the inscription, "In grateful appreciation of the sacrificial labors of M. C. Mason for the Garos of Assam." Dr. Mason gave reminiscences of his long and varied career. Many of these our readers have shared through his article in October issue. Rarely has the Board had an opportunity of understanding so clearly the difficulties and trials faced by the early pioneers. The interest rose to a great height when Dr. Max D. Miles and his fiancée, Miss Margaret Bailey, were introduced as candidates for foreign service, following their examination and recommendation by the committee on candidates. Their formal appointment as missionaries of the Society was the more impressive because of the contrast it afforded. Here was the veteran of fifty years' service who had come to give account of his stewardship; and here were two consecrated young people who were soon to sail for the first time to their field as Dr. Mason sailed a half century ago, only under conditions vastly changed both as to transit and field. Will they, too, have a half century of service before them? Very tender and uplifting were the prayers with which Miss Mabelle R. McVeigh and Dr. Abernethy closed the session, commending these young lives to the kindly providence of the Heavenly Father in whose keeping is the entire missionary enterprise.

The financial situation claimed much attention. Once more the fact impressed itself that while total receipts have shown a large increase in recent years, the cost of carrying on the mission work has increased similarly, so that one has offset

the other and advance has not been possible. Of particular interest was the report of a committee appointed to study the relative share in denominational benevolence which goes to foreign missions. It appears that hardly more than 25% of the gifts of Northern Baptists today goes to foreign missions, whereas in other denominations the percentage ranges from 35 to 40%.

Although the fields are 8,000 miles away, they were brought near through first hand reports of missionaries so that the Board could see them, study their problems and review their progress. Dr. J. E. Cummings, who had spent forty years in Burma and was soon to sail for his last term, pleaded urgently for larger support on his field. He hoped to go back to do the biggest work of his life, not to a declining and diminishing work. Rev. L. C. Hylbert described the development at Ding Hae, China, where he has been in charge of a large mission school for boys, enrolling nearly 500 under Christian instruction. This work has so commended itself to the Chinese that they have given largely to the buildings and equipment. One Chinese merchant alone gave \$200,000; the school has the endorsement of leading Chinese officials and the Public Minister of Education; and it has an endowment fund, of which \$193,000 was contributed by Chinese, while \$29,000 of the annual budget is raised on the field. This is an outstanding illustration of how the Chinese are appreciating the missionary's work.

Dr. F. W. Meyer pictured scenic and climatic conditions in the Philippines, and told of the threefold ministry—preaching, teaching and healing—undertaken by the missionaries as the means to win the Filipinos to Christ, develop leaders and promote the healthy growth of the churches. Dr. W. R. Morse, of West China Union University's Medical School, vividly described the barbarous methods of cure, absence of sanitation and lack of equipment, which made so necessary the medical missionary and hospital. "I live in a land of total deficiencies," he said. There is no other medical school within a thousand miles of his.

Secretary Franklin made formal report of his recent visit to Japan, China and the Philippines, with time to give thoughtful review of present conditions on these fields, their problems and fu-

ture. He dealt with such matters as the vast changes taking place in the Orient; the qualifications of foreign missionaries to meet these changing conditions; the urgent need of developing native leadership; emphasis on larger self-support among the churches; the menace of race prejudice; and the need of larger spiritual emphasis. Broad in scope, it was an inspiring report, forming the basis for discussion and action. In closing he said: "Are we in danger of forgetting that our greatest needs are spiritual rather than material? Our task is primarily spiritual, and even with our limited resources we may go forward. Are we in danger of conditioning the visitation of God's spirit and power upon the receipt of larger financial support or on an increase in missionary staff? Is not our greatest need that our whole program be revitalized and we ourselves re-energized by the Spirit of God both in America and on the foreign field?"

The social intercourse was profitable and delightful. Seldom do Board members have such opportunity of personal fellowship with missionaries, coming to know them as living men, facing staggering tasks, their lives full of the same personal problems that occupy people at home. A pleasant incident was the impromptu birthday party in honor of Dr. W. S. Abernethy of Washington, the whole company wishing him many happy returns. The sessions were undoubtedly the more profitable because held in the quiet and beauty of Northfield.

Foreign Missionary Record

SAILED

From Vancouver, October 9, on the *Empress of Canada*, Dr. and Mrs. J. S. Grant for East China, and Rev. and Mrs. William Wynd for Japan.

From Vancouver, October 23, on the *Empress of Russia*, Rev. and Mrs. H. C. Long, 2 sons and twin daughters, for Bengal-Orissa.

From New York City, October 25, on the *City of Calcutta*, Rev. and Mrs. B. M. Johnson and son, for South India.

From Vancouver, November 6, on the *Empress of Australia*, Dr. Marguerite E. Everham, for South China.

From New York City, November 13, on the *Pittsburgh*, Rev. and Mrs. C. Unruh and three children, for South India.

From New York City, November 15, on the *Scythia*, Dr. and Mrs. J. E. Cummings and Dr. Robert Harper, for Burma.

ARRIVED

Rev. and Mrs. E. N. Harris of Toungoo, Burma, in New York City, November 7.

Dr. and Mrs. A. H. Henderson of Kengtung, Burma, in New York City, November 7.

Dr. S. R. McCurdy of Sagaing, Burma, in Boston, November 2.

Miss Mary Ogg of Ungkum, South India, in San Francisco, October 31.

Rev. and Mrs. A. V. Wakeman of Sona Bata, the Belgian Congo, in New York City, November 15.

BORN

To Rev. and Mrs. J. A. Howard of Contai, Bengal-Orissa, a son, Everett Eugene, October 6.

To Mr. and Mrs. C. E. Olney of Gauhati, Assam, a son, on November 7.

APPOINTED

Dr. Max D. Miles and his fiancée, Miss Margaret Bailey, as missionaries of the Foreign Society, at the meeting of the Board of Managers held at Northfield, November 11.

Missions' Geography Lesson

BRIEF DESCRIPTIVE SKETCHES OF BAPTIST MISSION FIELDS

No. 1—CHINA

Area.—China, including Mongolia, has a land area of about 4,300,000 square miles, and is thus larger than the United States, which has 3,616,484 square miles. It is as far from Shanghai, on the east coast, to Ningyuanfu in West China as from Chicago to Salt Lake City. The distance from Peking to Canton is nearly that from Chicago to New Orleans.

Population.—This is estimated loosely at 400,000,000, nearly four times that of the United States. The Chinese constitute the largest homogeneous mass of people on earth. They number more than one-fourth of the world's total population. This means that one person out of every four on the globe is a Chinese.

Racial Characteristics.—Physically, the Chinese are virile and strong, with great powers of endurance. Coolies can carry burdens of 100 pounds over a distance of 40 miles between sunrise and sunset. When 43 diplomats and missionaries were asked by a learned professor as to the intellectual capacity of the Chinese, 38 agreed that their intellectual capacity was equal to that of the white race.

Natural Resources.—China is a land of vast untouched natural resources. With improved methods China could easily raise enough food to sustain double her population. Beneath the ground is a sufficient supply of all useful metals, as well as uncounted millions of tons of hard and soft coal. Hardly any of China's many rivers have yet been utilized for power purposes.

Government.—China is nominally a republic, but revolution and counter-revolution are still prevalent, and a strong and firm government has yet to be established. Military provincial governors and bands of robbers keep the land and people in constant turmoil. The people largely live in villages and are little concerned in governmental affairs.

Conditions of Health.—Owing to superstition, ignorance and lack of sanitation, China has an unusually high annual death rate, ranging from 40 to 50 per 1,000, as compared with 14 per 1,000 in the U. S. Few even of the larger cities have sanitary control of water supply and sewage. In all China there are only 1,000 modern doctors of whom about one-third are medical missionaries.

Religions.—The three officially recognized religions of China are Confucianism, founded by Confucius, born 551 B. C.; Buddhism, founded by Buddha in

India in the 6th century B. C. and imported from that country about 71 A. D.; and Taoism, today a degenerate mixture of polytheism, demonolatry and witchcraft. Modern Protestant missions really began with Robert Morrison in 1807.

Baptist Missions.—Northern Baptists entered China as a mission field in 1836. Three fields are now maintained, namely, the East China Mission in Chekiang Province, the South China Mission in Kwangtung Province, and the West China Mission in Szechuan Province. The East China Mission has 7 stations—Ningpo, Shaohsing, Kihwa, Huchow, Hangchow, Shanghai and Nanking. The South China Mission has 9 stations—Swatow, Kaying, Ungkung, Chaochowfu, Kityang, Chaoyang, Hopo, Canton and Sunwuhsien. The West China Mission has 5 stations—Suifu, Kiating, Yachow, Ningyuan and Chengtu.

Missionary Statistics.—There are 100 missionaries, including wives and single

women, in East China; 63 missionaries in South China; and 65 in West China; making a total of 228 for the missionary staff. These are assisted by 1,025 Chinese workers in the three fields. Baptist churches number 183, with 10,809 members. There are 234 Sunday schools, with 16,688 pupils, and 313 mission schools of all grades, enrolling 16,558 pupils. Last year all three fields reported the baptism of 726 converts on profession of their faith.

Education.—Our Missions are doing an excellent work in Christian education. Shanghai Baptist College is one of the outstanding colleges in the Far East, with a faculty of 66 American and Chinese instructors and 700 pupils, including those in the Middle School. The Woman's Board cooperates in Ginling College for Women, and the General Board cooperates in the West China Union University at Chengtu.

Budget.—To pay the salaries of missionaries, their transportation, appropriations for the upkeep of property, salaries of Chinese workers, maintenance of churches not yet self-supporting, and other missionary expenditures for 1924-1925 requires a total of \$380,976, including appropriations of the Woman's Board.





FROM THE WORLD FIELDS



NOTWITHSTANDING the fighting near the city, Shanghai Baptist College opened on September 8 with 660 students, including those in the middle school. Forty-four of the students are women. This is the largest enrolment in the history of the college.

☆☆☆

NO MORE RELIEF supplies should be shipped to Japan unless they are to meet urgent need ascertained by correspondence with missionaries on the field. High duty is now being charged on such supplies, partly to stop importation of goods under false pretenses and these charges must be paid by the missionaries. Of course money can still be used for relief purposes. In response to the emergency call for the earthquake sufferers within the last year, many supplies have been sent to Mission Treasurer R. A. Thomson, Kobe, Japan.

☆☆☆

WHEN DR. Frank A. Smith and Rev. C. S. Detweiler, of the Home Mission Society, arrived at Tampico, Mexico, recently, the National Convention of Baptists was in session, in which were gathered delegates from both the Northern and Southern Baptist Missions. The pastor of the church in Nuevo Laredo was the presiding officer. After it was announced that two fraternal delegates from the Northern Baptist Convention had arrived, the business of the session was suspended and full opportunity was given the visitors to hear these delegates. In the afternoon the two Americans were present at a celebration of the Chinese republic held in the Chinese Y. M. C. A. building. The Chinese Y. M. C. A. in Tampico is due to the Baptist church in whose fellowship some 25 Chinese have been baptized and who are the leaders in that work. The treasurer of the Baptist church is also the president of the Chinese Chamber of Commerce of Tampico.

☆☆☆

CLARA NEILSON, a missionary of the Woman's Home Mission Society, is cited in the *New York World* as having "voluntarily imprisoned herself within the quarantine barrier of the Los Angeles' Mexican quarter." Here the pneumonic plague is raging and many lives have

already been taken. Miss Neilson was outside of the area when it was quarantined but she entered it for she saw there was work to be done.

☆☆☆

"THE NEWEST NEWS is the new Dormitory for Girls in Manila," writes Miss Sarah Whelpton. "This is our first Baptist work in the city. We have long felt the need, as many of our girls from the provinces come up to the city to continue their studies and the Christian Dormitories already in Manila are not adequate to provide suitable homes for all who come. After some difficulties and delays I have at last secured a house, large and airy and well adapted to the purpose. The location is excellent. It is cool and in a very pretty part of Manila. Just across the street from us is the Christian Mission Chapel and two Mission residences. There are two other missionary residences in sight, so we have many friends quite near."

☆☆☆

MISS EMMA H. SIMONSEN is at home on her first furlough from Kityang, South China. In her last letter written from the field she told of the feasts and teas and she said that it was going to be so hard to leave the school girls for she had become so fond of them all.

☆☆☆

SINCE REV. W. E. WIATT became Field Secretary of the Burma Mission in 1919, he has visited practically all its widely scattered stations, including Rev. W. M. Young's field across the Chinese border. Probably no other one missionary is so familiar with all the problems and opportunities in the great Burma Mission.

☆☆☆

MISSIONARY E. E. SILLIMAN received a most hearty welcome when he arrived back in his station of Narsaravupet in South India. To this station he has devoted over 20 of his 40 years of missionary service.

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THE CHINESE SCHOOL in San Francisco has a novel method for attaining perfect attendance. Here forty children are enrolled but there are only thirty-two single desks so a few have to occupy the old double desks. When a child is absent

or tardy some other child gets his seat. Needless to say Miss Hoover is taking advantage of the psychological make-up of the children who value their places because there are not enough to go around. The new desks cost \$12 but Miss Hoover hopes that by the end of the year there will be money enough to fill her needs.

☆☆☆

OTTAWA UNIVERSITY, Kansas, has registered more students in her college of arts and sciences to date than in any previous year of her 60 years of history. Nine students in the present student body have volunteered for foreign service and 16 others are seriously considering foreign service.

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IN REV. W. M. Young's field across the border of Burma, persecutions have been severe, yet the number of baptisms has been remarkable. Mr. Young writes: "We have dark clouds and bright sunshine but the clouds will pass and a brighter day will dawn. We look forward to the work of the coming dry season with strong hope that it will be the best in our history."

☆☆☆

SO FAR this school year 13 have been baptized at the Central Philippine College in Iloilo and about 25 more are ready. Teachers in this new Junior Baptist College expect a large number of baptisms during the year.

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WALTER CAMP's Daily Dozen drill has been introduced in the Baptist school at Sagaing, a stronghold of Buddhism in Burma. The missionary says that the Daily Dozen are very popular among the Burmese and are really improving the health of the students and teachers.

☆☆☆

MR. AND MRS. C. Dayton Snyder have sailed for Burma to assist in the work at the Mission Press. The following men now care for all the departments of this great plant: Mr. J. L. Snyder, Superintendent, Mr. S. E. Miner, Mr. S. V. Hollingworth, Mr. R. J. Journey, Mr. B. M. Green and Miss Olive Hastings. In addition to being the mission's business center the Press is recognized as the

leading house for commercial printing in Rangoon.

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A NEW DAY has apparently arrived in the planning of church buildings. This is due largely to the achievements of the architectural departments maintained by various denominations and the educational work that has been carried on from the beginning of the movement. The Department of Architecture of The American Baptist Home Mission Society, now entering the fifth year of its history, has become nearly self-sustaining. Favorable comments have appeared in recent months in architectural magazines about this and similar departments of other denominations.

☆☆☆

DR. FLOYD T. BARKMAN, through the cooperation of our Home Mission Society and the Southern California Baptist State Convention, is serving as chaplain to service men on the Pacific Coast. He has for several months been conducting a weekly religious service at Rockwell Field, a part of North Island, where the Army aviation field is located. This was the terminal post for the first non-stop continental air flight. It was also at this field that the "round the world fliers" started their epoch-making flight. The most severe test, mental and physical, is given to applicants in this branch of the service. Many of these men, the missionary has discovered, have met the spiritual test as well.

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REV. A. S. ADAMS of Sun Wu Hsien, South China, reports a good Bible Conference for preachers with evangelistic meetings every night. Nineteen were baptized, including four Northern soldiers and one Red Cross doctor.

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RECENTLY a survey was made of the community around the Cleveland Christian Center where Mrs. Mattie Anderson works. These facts were revealed: Only 20% of the people are property owners, the remaining property being owned by people not living in the neighborhood, and therefore not interested in the upkeep of their property. This accounts for the dilapidated condition of the houses. There are 19 Baptist churches and 8 of other denominations, but there are 40 pool rooms.

☆☆☆

FIVE YEARS ago the American Baptist Home Mission Society reported for Latin North America a total membership of

6,322 in 134 churches, whose annual contributions for all purposes were \$26,965. Only one church was self-supporting. This year the Society is able to report 161 churches, with a membership of 8,231, 173 outstations, 259 Sunday schools, 13,901 enrolled in these schools and total annual contributions amounting to \$67,143. Nine churches are now self-supporting, two in Porto Rico, three in Cuba, four in Mexico. During the five years there has been an increase of 30 per cent in church membership and an increase of 150 per cent in contributions.

☆☆☆

DR. W. R. MORSE, missionary in West China for 15 years, now home on furlough, recently had conferred upon him the honor of a Fellowship of the American College of Surgeons. The presentation was made at the Waldorf-Astoria on October 24.

The Price of a Girl

There was quite a bit of rowdiness on the evening I arrived at the village. When I asked, "Why such confusion?" they replied, "One of our village girls has married and we have gone to the neighboring village to bring her money value." When I asked, "What was she sold for?" they answered, "Twelve annas." *This is the equivalent of 24 cents.* Then I was told that this was the fifth time this girl was sold in marriage. One of her husbands had died and she had either run away from the others or they had forsaken her. Her first price had been three rupees, the equivalent of one dollar.—*John A. Howard, Contai, Bengal.*

BAPTISTS IN GERMANY, on September, 7-11, held their 25th Triennial Conference, known among them as the "Bundes-Konferenz." This organization is now 75 years old and is strong and vigorous. The Conference had invited Baptists of many other countries in Europe to send fraternal delegates, and representatives came from Holland, Norway, Sweden, Denmark, Esthonia, Latvia, Switzerland, Hungary, Poland, Russia and from the German Baptists of America. One entire session was devoted to receiving the greetings from these fraternal visitors.

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LATEST REPORTS from the Congo Evangelical Training Institution at Kimpepe, Belgian Congo, indicate an enrolment of 30 men and 24 wives at this training school. The elementary and

primary school has 80 boys and girls enrolled. During the cool season the older students engage in evangelistic touring throughout the district, being divided into five different groups. During the 15 years since the establishment of this school 73 men and 64 women completed the course and were graduated. More than 70 per cent of these are out on the field, preaching and building up strong Christian communities.

☆☆☆

DR. CHARLES S. GIBBS, Baptist representative in the College of Agriculture and Forestry at the University of Nanking, reports that the University opened as usual with a normal number of students enrolled. He says: "The war does not disturb us much here in Nanking, except to interfere with our extension work to the Chinese farmers. I am spending most of my time studying the nitrifying bacteria occurring in Chinese soils and teaching a Bible class. Since the military are using up most of the available nitrogen in chemical form fighting I am assisting the farmers to grow their crops by using bacteria to absorb nitrogen from the atmosphere. I am keeping students and farmers interested in both their crops and the Bible. Let us pray for peace in China."

☆☆☆

REV. ARTHUR H. PACE has been appointed superintendent of the department of Negro work of the Detroit Baptist Union, the American Baptist Home Mission Society cooperating in his support. The overcrowded condition of several of the Negro congregations is one of the many problems he is helping his brethren to solve.

☆☆☆

WITHIN A YEAR 400 new converts in towns near Rangoon made decisions for Christ, as a result of the work of the Gospel teams under the direction of Rev. V. W. Dyer, pastor of the Immanuel Baptist church in Rangoon. The majority of these were Burman Buddhists.

☆☆☆

SECRETARY Frank A. Smith and Rev. C. S. Detweiler of the Home Mission Society, returning from their visit to Mexico, report Sunday schools crowded and church services attended by large numbers. The school in Mexico City, maintained by the Society and in which the Woman's Society employs a teacher, is filled to capacity. Tampico, Monterey and Puebla, as well as Mexico City, were visited. Dr. Smith also visited the home mission fields on the Pacific Coast.

Looking Backward

WHAT BAPTISTS WERE THINKING ABOUT AND DOING
IN THEIR YESTERDAYS

ONE HUNDRED YEARS AGO

From the American Baptist Magazine

A letter from Adoniram Judson to the Board mentions the necessity of building a small brick house as soon as possible, to protect him and Ann Hasseltine Judson from the terrific heat which is so intense as "to raise the thermometer to 110 degrees in the shade."

Three state conventions, Maine, Vermont and Massachusetts, were organized during the year 1824 and held their first annual meetings.

The Treasurer of the Foreign Mission Board reports the receipt of \$6.00 in counterfeit bills.

The Burman Mission reports that notwithstanding the war "our confidence in the final success of the mission is not shaken. Completion of the translation of the New Testament and the conversion of several Burmans are circumstances of encouragement."

The leading editorial discusses public prayer, calling attention to certain tendencies such as preaching instead of praying, too frequent repetition of the names of deity, constant use of the same devotional phrases, undue mention of individuals, and praying with eyes open, which ought to be guarded against.

FIFTY YEARS AGO

From the Baptist Missionary Magazine

Missionary Alonzo Bunker reports a severe famine among the Karens of Burma, hundreds having died of starvation. In addition to the famine, there was a plague of rats, which swept over a district supporting some 20,000 Karens and destroyed every field of standing grain. Mr. Bunker mentions "children reduced to skeletons," "whole villages broken up," "in one village of 80 inhabitants 43 men, women and children had died during the first five months," "graves of children," "everywhere we met the rats which had caused this dreadful famine."

The editor calls attention to the advertising pages, which for the first time were included in the magazine, stating that "we propose to insert a few unobjectionable advertisements of books,

music, furniture, etc. We will not admit any advertisement that we cannot commend to the patronage of our readers."

The total missionary force in China, of all denominations, is reported as consisting of 196 American and European missionaries, 28 Chinese preachers and 618 other native workers. Total church membership is given as about 10,000.

Owing to the fact that several states had organized missionary unions for city mission work, the editor emphasizes the importance of always mentioning the full corporate name of the national missionary organization which at that time was known as The American Baptist Missionary Union.

From the Home Mission Herald

Because of financial conditions in Kansas, Minnesota, Nebraska and Wisconsin, making it impossible for these states to fulfil their obligations in paying their share of the salaries of missionaries, the Home Mission Board formally withdraws further cooperation with these states.

At the last meeting of the Board 45 additional missionaries were appointed for service, particularly in the states and territories of the Far West.

TWENTY-FIVE YEARS AGO

From the Baptist Missionary Magazine

The United States Government is accused of desecration because churches in the Philippines are used for military purposes. The editor explains that owing to the transfer of the Islands from Spain to the United States and the departure of Spanish priests, fully one-third of the church buildings were left unoccupied and no services were maintained.

The Treasurer reports that leopard skins sent from Assam had been sold for \$15 and the receipts applied to the work of the Board.

The leading article calls attention to the service of 34 children and grandchildren of former missionaries under appointment of the Missionary Union. The article says, "It is inspiring to see the children following in the footsteps of their fathers in their high and holy labors for the extension of the Kingdom among all nations on the earth." Missionaries mentioned in this list, who are still in service in 1925, include Mrs. A. E. Sea-

grave, Mrs. A. V. B. Crumb, Rev. W. F. Thomas, Rev. E. N. Harris, Mrs. J. E. Cummings, Miss Ruth W. Ranney, Mrs. Truman Johnson, Mrs. A. H. Curtis, Mrs. L. E. Martin, and Rev. William Ashmore, Jr.

The Shwe Dagon Pagoda in Rangoon is regilded with gold leaf to the thickness of one-sixteenth of an inch, at an estimated cost of about \$80,000.

An article by Captain Luke W. Bickel describes the first voyage of the Gospel Ship "Fukuin Maru" on the Inland Sea.

From the Baptist Home Mission Monthly

Dr. H. L. Morehouse describes the dedication of the new building of the First Baptist Church in Skagway, Alaska, in which he participated. This was the first church edifice of any denomination erected in Skagway. Owing to the discovery of gold in the Klondike Region the city had had a tremendous boom. His return trip by steamer was most uncomfortable, because it was fearfully over-crowded with gold miners returning from the Klondike.

At a conference of representatives of the Home Missionary Society, the Missionary Union and the Publication Society, the three organizations agreed to put into effect uniform rates to be paid annuitants.

TEN YEARS AGO

From Missions

An article by Secretary James H. Franklin describes the funeral service of Edward Judson in the Judson Memorial Church of New York City.

Rev. Charles A. Brooks, at that time Superintendent of the Cleveland Baptist City Mission Society, is elected Superintendent of the Foreign Speaking Work of the Home Mission Society.

Missionaries report a rapidly increased cost of living since the outbreak of the great war.

Owing to submarine activities communication with the Belgian Congo region was interrupted for several weeks.

The Woman's Board delayed the fall sailing of its missionaries, but the missionaries of the General Board sailed as anticipated.

Brown University celebrates its 150th anniversary, the historical address being delivered by Justice Charles E. Hughes of the United States Supreme Court.

The new Tokyo Tabernacle is in process of rebuilding in order to take the place of the old structure destroyed by fire. (This new building was gutted by fire in the earthquake Sept. 1, 1923.)

News and Notes from the Missionary Societies

THE HELPING HAND

Edited by Helen Barrett Montgomery

A MISSIONARY SERVICE OF UNUSUAL CHARACTER

The First Baptist Church of Hollywood at its services on Sunday, October 5, climaxed a series of events honoring the Misses Gladys and Florence Skevington, the pastor's daughters, who sailed from Los Angeles on the 7th for Chengtu, West China. With a heart full of praise for the honor that is his in being able to give his all to the work of the kingdom, and at the same time full of sorrow at the loneliness that will be his in the coming days, Dr. Samuel J. Skevington preached a morning sermon of great tenderness, as he told of the new meaning of God's great gift which has come to him in the experience he has been called upon to pass through. At the close of the sermon he dedicated his daughters to the foreign mission work and in a touching prayer consecrated them for their work. In this service he was assisted by Mrs. Skevington, the assistant pastor, Rev. Herman J. Powell, and the board of deacons. The memory of this beautiful service will linger long in the minds and hearts of those who witnessed it.

The evening service was a farewell to the missionary party bound for the same field as the Skevington sisters. Dr. and Mrs. A. H. Webb, also new recruits, and the veterans, Mr. and Mrs. Dan Dye, were present and participated. Miss Esther Nelson, a trained nurse and the seventh member of the party, was unable to be present, delayed by passport trouble.

These seven, together with Rev. and Mrs. J. H. Telford and two sons, Miss Riggs and Miss Jenkins who are accompanying them to their field in Kengtung, Burma, and Mr. and Mrs. Fellman, bound for the Philippines, sailed Tuesday night on the steamer President Adams. Prior to the sailing nearly 200 Baptists of Los Angeles and vicinity gathered in the dining room of the steamer and in song and prayer bade the missionaries good-speed. Dr. and Mrs. Skevington, unable because of steamship regulations to accompany the girls on the boat, left Wednesday morning for San Francisco, meeting them when they arrived Thursday morning and staying until the ship sailed at five o'clock. Miss Gladys Skevington is being supported by the First Church of Pasadena, which has been most generous in its gifts to her. Miss Florence is being supported by the Hollywood Church, and both shared in the bountiful love of the church as displayed in farewell functions and gifts.

Among the many affairs given in their honor, the September Brotherhood meeting was perhaps the largest, with 200 members of the church present, while the program included such prominent Southern Californian Baptists as Drs. W. F. Harper, J. B. Fox, James A. Francis, James Whitcomb Brougner and John M. Dean. Rev. J. H. Telford, of Burma, was also a speaker. Beautiful souvenir programs, containing pictures and brief histories of the girls, the history of the church in brief, a list of the church's "Kingdom Workers," and "The Missionary's Call," were a surprise feature of the program. Sunday, September 21, was Rally Day for the Sunday school and this occasion was marked by the presentation of her equipment to Miss Florence Skevington, each class and department of the school, the B. Y. P. U. societies, the Women's Auxiliary, and a number of individuals participating in the giving.

The going of these two splendid girls has been a great inspiration to Hollywood Church, and has resulted in an enthusiasm for foreign missions such as the church has never known before. With Dr. and Mrs. W. A. Stanton in India, Miss Beryl Snell in Burma and now two in China, the worldwide aspect of the Kingdom of Christ is a reality to the people of this church, who even now are praying for yet more missionaries from its own membership, as well as for the bringing into its fold of those Hollywood folk who do not know of Christ.—Orlando T. Palmer.

ANOTHER WITNESS FOR CHRIST

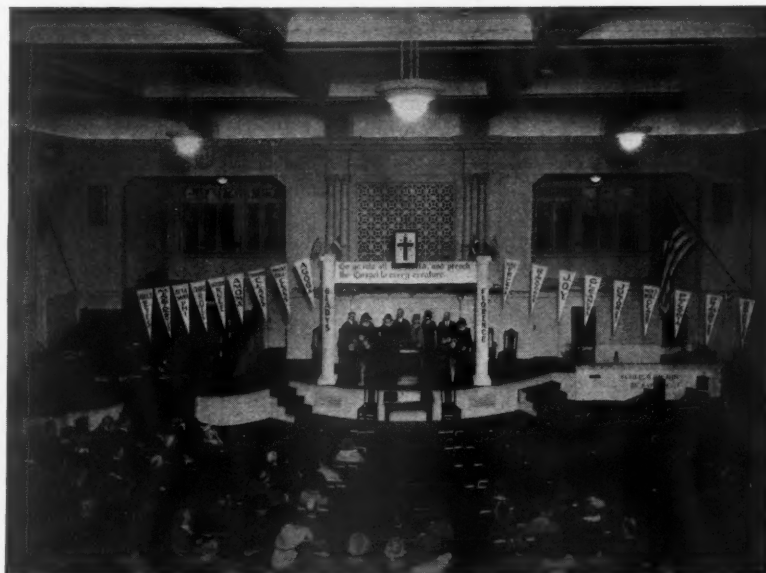
There was one girl in the school about whom we were much concerned. She was a Christian preparing for Christian ser-

vice but great sorrows had embittered her and she had none of the sweetness and gentleness that should characterize a Christian girl. Her tongue was more accustomed to harsh gossip than to words of love. After earnest prayer, I called her into my study. At first she was resentful, then conviction came, then surrender, and the cry, "Senei, pray for me!" She spent most of that night in prayer and in the morning she was a changed girl. Shortly after that our girls attended a series of Bible studies in Kobe and this girl, with others, realized as never before, the true way of victory. The complete and miraculous change which has taken place in her is one more witness to the power of the Holy Spirit. The sullen, stand-offish girl has become a radiant, affectionate, Spirit-filled Christian.—Evelyn A. Camp, Juso, Osaka, Japan.

THE JUBILEE BUILDING IN OSAKA

The Jubilee Building began in the heart of Miss Lavinia Mead one morning as she kept her Quiet Hour. It is in the times of communion that the visions come. Northwestern District may be justly proud of this fine Jubilee Building. The activities are varied but the motive is one—that of winning men and women and little children to the Lord Jesus Christ. Because this is the motive and His Own Word does not return void, it is read and explained at every meeting and in every class.

Every day 60 or more kindergarten children come racing in at the gate an hour or two before the kindergarten opens. With the other neighborhood kiddies they romp on the playground and shout "Good morning" to the foreign sensei as she hurries to class. The officials of the City of



FAREWELL SERVICE TO THE SKEVINGTON GIRLS

Osaka are grappling nobly with the tremendous social problems which face them in this great industrial city. They are intensely interested in the work of the Jubilee building and the missionaries pray daily that it may be a living demonstration to them of the fact that the only social work which brings permanent results is that in which Jesus Christ Himself is the heart and center and which puts first and foremost the saving of the souls of men.

The picture shows the smiling face of our Jubilee friend, Chicka Nakaji San, standing on the platform of the chapel which is sometimes used as a reading room. As Dean of the Bible Training School at Osaka, her cheerful disposition and winning personality are doing much in bringing about the realization of Miss Mead's vision.



CHILDREN AND NURSES OF THE MOTHERCRAFT SCHOOL

NEW LITERATURE

Are you reading the new literature of the Woman's Foreign Society? This includes "Our Work in the Orient" series, the new White Cross Overseas Christmas Booklet, *What Do Missionaries Need?* the *Manual for White Cross Overseas Service*, *Answered Prayers in the Orient*, *The King's Heralds* (pictures and brief sketches of our newest missionaries), and *Carry On*. The last contains a recent photograph of our new president, Mrs. H. E. Goodman, together with her message, and glimpses of the various fields in pictures and stories, as well as a colored map showing the division of the Districts and States. These publications will keep you in close touch with your work and workers.

NEW YEAR EVANGELISM IN SOUTH CHINA

The Chinese are exceedingly methodical. On certain days during the year they worship at the graves, on certain days visit the temples, on a certain day they send the old kitchen god on his

journey up to heaven with a report of the doings of the family for the year. On a certain day they put up the new one. Once a year they give their houses a thorough cleaning and once a year they have leisure to rest a little, and it is at this period that the church takes the opportunity to reach those with the doctrine who have no time to listen at any other time.

The week of evangelism began with New Year service in the chapel. This is always a good meeting. It is mostly attended by Christians and takes the form of a resolution meeting in which many take part. This year the church workers divided into four bands—two of men and two of women. These held meetings in different parts of the city and outlying districts. One band of women with Miss Campbell and Miss Mason were out for three nights. The band of which I was a member went out for days only.

The matron of the School of Mother-

craft, who is also Bible woman, welfare worker and deaconess, went with the two children and myself to make calls throughout the neighborhood, to distribute tracts and to invite people to come to the School for prayer meeting the next day. The Bible woman asked especially that the children go along, and this is a custom we have followed for years. They do not do anything, but their presence opens the way for conversation wherever we go. The Chinese are very fond of children and the foreign ones are a never failing source of interest.

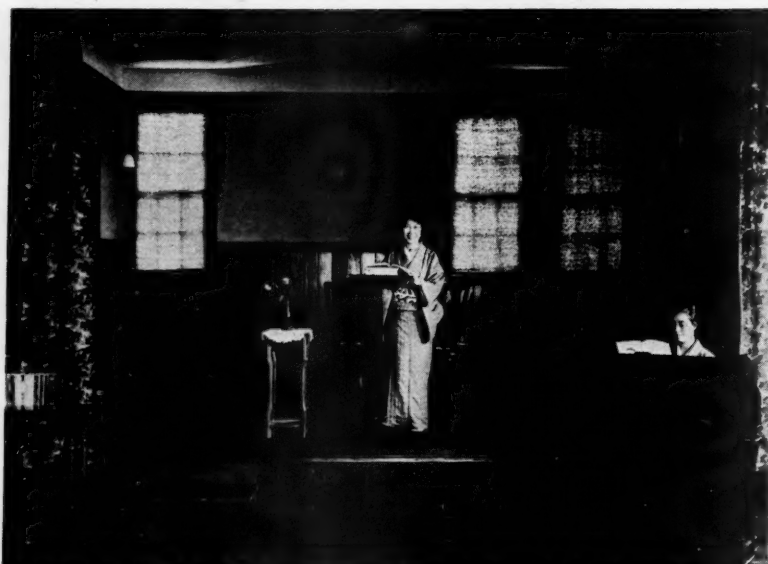
In these New Year meetings come not only the children, but among them this year especially were many women of dignity and culture, some whose children against their wishes have joined the church. They now seem willing and anxious to investigate the doctrine for themselves.—*Annie Milne Giffin*.

A LETTER FROM A CHINAMAN

To Miss Dowling:

I beg respectfully to inform you that I wish to express my hearty thanks and gratitude to you, for my wife who has been working in your doll factory told me the other day that she has learned quite a lot of new things. Moreover, she understands the faith of Jesus Christ and how He loves the sinners. You have been doing a tremendous work for our Saviour and a great helper to the women in this locality. I suggested with my wife yesterday about removing to Kogiao next month. But she refused to do so as she feels very sorry to leave so kind a teacher like you.

I have been informed that the Hu Dau Women's School is still to be opened this fall and I am proposing to send her to study in the morning while in the afternoon she works in your factory as usual. I hope you will be kind enough



CHICKA NAKAJI SAN ON CHAPEL PLATFORM OF THE JUBILEE BUILDING IN OSAKA

to allow me this plan. Still, I am in doubt whether or not it is possible.

On the first of Ninth Moon my wife will leave here for Yne Hou, my native home and will ask three weeks' absence for rest. Please excuse me as I write this letter in a hurry because I am very busy today and have a lot of things to do in my factory.

With best wishes and kind regards.
Yours very truly,

(Signed) Lu Ise Yui.

TIDINGS

EDITED BY MIRIAM DAVIS



A New Year Greeting

Greetings and best wishes to every reader of Tidings and MISSIONS as we begin a new year together.

Each new year brings its own obligations and those obligations grow more compelling year by year. Do you ask why? Because the world is growing smaller, because all the nations and peoples of the earth are within our reach, and because we have the saving gospel of Jesus Christ. We cannot escape the obligations if we would. They remain. We can escape them only by transmuting them into the terms of loyal and loving service which fills heart and life with an overflowing joy.

Our Golden Anniversary is under way. Let us undertake it with glad hearts as one more means of sending more light, more life, more joy, into dark and sorrowful and sometimes hopeless lives. This is our first year, 1924-1925—a year for organizing our women from the District down to the last woman in the last local church and for the pouring out of information; 1925-1926 will add large stores of inspiration to the information; 1926-1927 will be signalized by the in-

gathering of our Golden Anniversary Fund of \$500,000.

Our symbol is a tree, living and bearing fruit. Our motto links our tree with the tree of life which is in the midst of the Paradise of God and tells us that "the leaves of the tree were for the healing of the nations." The leaves, the twigs, the boughs and the branches will all become golden through our gifts, and no gift can be too small or too large to find a place upon the tree.

So shall we come to the Northern Baptist Convention of 1927 and to the culmination of our Golden Anniversary bearing golden and precious gifts for the salvation of souls, the training of lives and the glory of our Saviour's name.

Alice B. Coleman.

A WEDDING RING FOUND IN A BARREL

One Christmas time not so long ago, there came to the church of the Second Mesa, a Hopi young man and woman to be joined in the holy bonds of matrimony. There seemed to have been no preparation for so festive an occasion by the bride, so the missionary asked the young woman if she had a wedding dress. "No. Nothing but what I have on." Immediately the missionary went to the storeroom where she found a pretty white voile dress trimmed with lace and tucks which had come in one of the barrels. At that they were all ready for the ceremony, when the missionary asked for the ring. "But I do not have a ring." No ring with which to wed his chosen bride! Again to the missionary barrel where tucked down in the corner a real old wedding ring was found which fitted the bride's finger. Then with some pink and white crepe paper flowers (which did not come from the barrel), the bride was furnished with a bouquet. As the church had been prettily decorated for the Christmas entertainment, the wedding proceeded.

Evelina O. Werden

To returning alumnae and visiting friends Spelman will not seem the same without Miss Werden, who for thirty-seven years was identified with the school, seeing it grow from small beginnings into seminary and college, with a world fame. Born in Prince Edward County, Ontario, Canada, Miss Werden was educated there and began her career as teacher. Later coming to Pittsburgh, she learned of the Baptist Home Mission school for girls at Atlanta, was fascinated by the opportunity of service, and in 1887 began at Spelman as a teacher of



EVELINA O. WERDEN

editorial work and printing, later becoming editor and publisher of the *Spelman Messenger*, the school paper. She was a part of the institution, and her personal influence was one of the strong character-building factors in the lives of thousands of students. Her sympathy was boundless, and the girls who brought their troubles and problems to her were sure of hearing and help. She was a thorough student and natural teacher, and mingled in all the life of the school in a remarkable manner. An apostle of good cheer, unselfish and kindly, Miss Werden was a living illustration of the gospel of love and goodness. Her life was given to Spelman, and her memory will abide in lives blessed by her devotion and example.

Notes from the Field

At the National Baptist Convention in Nashville many testimonies from those influenced by the Fireside Schools were heard. One pastor said, "I resort to *Hope* and always find a thought there that gives me the necessary information, whenever I can not find material for a sermon."

The New England District elected the following committee to take charge of the Golden Anniversary plans: District Chairman, Mrs. Wm. H. Jones, Portland, Me.; First Vice-Chairman, Mrs. Wm. J. Budgell, Somerville, Mass.; Second Vice-Chairman, Miss Mary L. Howard, Hartford, Conn.; Chairman of Literature and Exhibits, Mrs. Frank Rector, Pawtucket, R. I.; Chairman of Publicity, Mrs. Leslie E. Swain, Providence, R. I.; Chairman of Meetings, Mrs. Harvy Moore, Wakefield, Mass.; Chairman of Organizational

Aims, Mrs. Harold Hanson, Charlestown, Mass.

AN UMBRELLA FOR A RABBIT

This is part of the work at Sunlight Mission. We were calling in the village not long ago when an old man said that he had to herd sheep a great deal. On rainy days he used an old umbrella to help him to keep dry but now it could not help him any more. It was sadly broken. Soon he said, "My friend if you will mend it for me I will bring you a prairie dog for I have heard that you like them."

To this I replied, "My friend, I will mend your umbrella but if you bring me anything I shall have to have enough for my friends."

It took me two hours and a half to put the umbrella in shape but I knew that the old man would be very grateful. Sure enough one evening when we were eating our supper we heard a noise in the Hopi room. At the door stood the old man smiling up at me with a rabbit in his hand waiting for his umbrella.—*Abigail E. Johnson.*

AN INCIDENT FROM THE FOWLER FIELD

Some four years ago Cleopus Vasquez came to Fowler with his brood and bought a little home just back of the home of one of our Christian Americanization volunteers who promptly adopted the whole family as a special charge. There was just one girl in this family of nine, a dark-skinned, merry-eyed child just out of grammar school. There were visits back and forth between the two homes so the little girl became almost a daughter to our shut-in volunteer who was a chum and adviser to the child all through the high school days. Then came the graduation with honors last June. Every pleasure was brought to her American friend and many a rough place in school life was smoothed out and made pleasant because of this friendship.

The family were Catholic but the child had never been in any church circle in the town and her whole idea of religion was gained from this contact with our volunteer. With graduation came plans for the future. Through the influence of the American the child had been allowed the high school course. Now what? After some thought the volunteer decided to stand back of the child in finishing the business course partially completed in high school. Then came an unusual offer: Would she go to teach in a Congregational Mission School in Mexico? The father came to ask advice. Discovering that she would be in good hands, we saw her off for her new work where she will be under Christian influence daily.

The whole neighborhood has adopted this family. The boys are received on equal footing with the rest of the children. The father was willing his daughter should teach in a Protestant school because our volunteer said it was all right. The

mother trusts and confides in our workers and there is a real friendship between the two homes which is transforming the life of that new American family. All because this Christian woman caught the vision before the Christian Americanization Department ever sent out a field secretary.—*Adela Ballard*, Christian Americanization Secretary of California.

Mrs. Sarah Baker Tupper

BY CHARLES FRANCIS MESERVE, LL.D.

The passing of Mrs. Tupper in her ninetieth year, with faculties unimpaired almost to the last, ends a life rich in faithful service to the freedmen and their progressing descendants. She was the widow of the late Henry Martin Tupper, the founder and first president of Shaw University, Raleigh, N. C. Dr. and Mrs. Tupper were married immediately after the close of the Civil War and made their way to Raleigh to establish a mission school to train the more promising of the freedmen for leadership among their own people. It was at a time when the South had not recovered from the devastation of war and when feeling ran high. They purchased the first tickets after the rail-



MRS. S. B. TUPPER

road was reopened from Portsmouth, Virginia, to Raleigh.

Dr. Tupper, who had seen much of the South during his service as an officer in the Union Army, had selected Raleigh as his field of operations after he and Mrs. Tupper had received commissions without any salary stipulations from The American Baptist Home Mission Society. Upon their arrival they called upon the minister of the First Baptist Church and made known their mission. They received scant encouragement at first, but after a lapse of years the minister upon whom they called just after their arrival taught in the Theological Department of Shaw University. And when the Leonard Medical School was established as a department of the University several prominent physicians became members of the medical faculty and gave many years of faithful service at only a small compensation.

The Tuppers soon gathered about them a company of freedmen and began their work. There was no building available at first and like Socrates their teaching was under the pines and oaks in the open air. Many of the former slaves had received on the plantations of Christian men and women instruction in the Bible and they gladly responded to the teachings of their new missionary helpers. After a time friends in the North furnished limited funds and a building for church and school purposes was erected. The work grew through the years and, when Dr. Tupper passed away in 1893, Shaw University had departments of Law, Medicine, Pharmacy, College, Academy, Missionary Training and a hospital, with several students enrolled. Dr. Tupper came to be highly regarded in the South and was frequently invited to occupy Southern pulpits. He was prominently identified with the prohibition movement in its early stages and at a time when wise and fearless measures were necessary. During the twenty-nine strenuous years that were passed in Raleigh Mrs. Tupper was a strong supporter and counselor of her wise and indefatigable husband. She shared in his trials and rejoiced in the success of the work that at last received such general recognition.

Since the death of her distinguished husband, Mrs. Tupper made her home at Oak Lane, Philadelphia, with Mr. and Mrs. DeWitt P. Ballard, her son-in-law and daughter. The funeral, which was held in their home, was conducted by Rev. Alonzo D. Winters, minister of the Oak Lane Baptist Church, assisted by Dr. Joseph Leishman Peacock, president of Shaw University, and Dr. Charles Francis Meserve, president *emeritus*. Each paid a high tribute to her work and bore testimony to her deep and abiding interest in the welfare of the colored people. The burial was in Westminster Cemetery, Philadelphia. She is survived by a son, Edward L. Tupper, of New York, a daughter, Mrs. D. P. Ballard of Oak Lane, a brother, Irving A. Leonard of Minneapolis, and a sister, Miss Emma E. Leonard, of Oak Lane.

Mrs. Tupper was a woman of education, culture and refinement, and was endowed with a charming personality. Dr. Tupper was a graduate of Amherst College and of the Newton Theological Seminary and possessed executive and financial ability of a high order. It is permitted to only a few choice souls to aid in inaugurating an educational movement under unfavorable conditions and on the lowest elementary basis and to live to see it expand and receive a wide recognition. It was granted Mrs. Tupper in fullness of years to see thousands of students become leaders of their people as ministers, missionaries, teachers, doctors, lawyers, pharmacists, bankers, merchants, farmers and artisans; and all, with very rare exceptions, good, law-abiding citizens.

FROM THE FAR LANDS

FILLED TO CAPACITY

Principal L. W. Hattersley of the Cushing High School in Rangoon has sent a report of a recent school census. More than 100 had to be refused admission because the school, with 1006 students enrolled, is filled to capacity. Mr. Hattersley calls particular attention to the racial problem. There are 633 Burmans, 152 Karens, 124 Chinese, 75 Indians and 22 others. Among these are several distinct types of Burmans and Karens. There is also a religious problem, in that 736 students are Buddhists, 220 are Christians and 50 others are Mohammedans or Hindus. Notwithstanding the fact that the Christians are in the minority, there is a strong Christian atmosphere and through Christian students and teachers the entire student body is brought under Christian influence. Mr. Hattersley closes his report saying: "I am writing to request the readers of *MISSIONS* to remember our institution in prayer, especially as we plan the evangelistic meetings for the year. Pray that many of these fine Buddhist boys, coming from the best homes in Burma, may be won to personal allegiance to Jesus Christ."

TOO POOR TO OWN A HORSE

Poverty is still prevalent in many sections of Central Europe as an aftermath of the war, as will be seen in the accompanying photograph. Four Czechoslovak Baptists at Lipova, one of them a woman, are here harnessed to a plough because they cannot afford to own a horse. The boy with the basket following behind the ploughman is picking up the stones which are turned up from the soil. From this section of Czechoslovakia four children have gone to the Peabody-Montgomery Children's Home, in Prague, supported by the Woman's Foreign Mission Society.

CLEANLINESS NEXT TO GODLINESS

The "Cleanliness is next to Godliness" proverb is being demonstrated by actual practice in Kiatingfu, West China. At the church in that station, there are bathing arrangements so that any one can have a bath for 400 cash (five cents United States money). The missionary says there is a long waiting line on hot days and while the people wait they read the magazines and look at the Bible pictures. The story of the life of Christ is mounted on scrolls and hung around the room so

that the people, by reading the Bible verses, can get a good idea of the meaning of Christ's life.

A HINDU FESTIVAL IN BENGAL-ORISSA

We are sometimes inclined to think that the horrible practices of heathen worship have been eliminated. Christianity surely has made a definite impression but that it has by no means broken down the wall of heathenism is proved by the following description of a big Hindu festival in Contai, Bengal-Orissa: "In front of the idol house was a bamboo trapeze beneath which a fire was burning briskly. The feet of the worshipers were roped to the trapeze. With bent heads and clasped hands they worshiped the flames below them. While a native clarinet with all its shrillness mingled its notes with the angry beating of a couple of drums, a man danced with frenzy around the fire's edge. This heathen festival is supposed to last ten days. At its closing sessions worshipers walk barefooted through the fire and have spikes put through the flesh of their backs. The spikes are attached by ropes to the trapeze. The devotees swing back and forth sometimes until the flesh is torn from their backs and death is the result of injuries received."

DRIVING OUT THE NATS

Missionary G. A. Sword has sent an interesting letter telling of his experiences in driving out nats (evil spirits) from a district near his station of Namkham. For two seasons he had sent some of the more advanced schoolboys into that district to preach the gospel message and last year they brought word that if he would go there himself the people would drive out the nats. The boys had spoken the truth. After four days of preaching and teaching Mr. Sword and his native helpers cleaned out the nat altars in 14 houses. Among those who gave up the nats was the circle headman who had 16 huge crosses outside

his house. Before each one a sacrifice of a buffalo or steer had been made. The son of the circle headman went to Namkham to be baptized and of his own accord said that in the future he would devote half of his time to preaching the gospel to the people in his district. Mr. Sword left a young evangelist in the section and is expecting to hear of many led to Christ.

FROM THE HOME LAND

OF HISTORIC INTEREST

Several items of historic interest were brought out in the recent celebration of the 75th anniversary of the founding of the First Baptist Church of St. Paul, Minn.

The first action by the Executive Committee of The American Baptist Home Mission Society, relating to church edifice work was taken October 31, 1850. It was not, however, until the fall of 1852 that the Board announced that the treasury of the Society was open to receive extra donations for this object, for which contributions were asked. In May, 1853, the Board brought the subject to the attention of the Society, as follows: "The rapid pace of human progress in our country appears to require the sanction of the Society for more diversified operations, tending to the more speedy establishment of the Gospel institutions in important places."

Keeping in mind the above dates it is to be noted that in 1849 a gift was made to the First Baptist Church of St. Paul toward a fund for the erection of a church edifice. This item is recorded in the books of the Society and a careful search of the records makes it reasonably certain that this was the first gift of the Society for church edifice work.



BAPTISTS IN LIPOVA, CZECHOSLOVAKIA, PLOUGHING FIELDS WITHOUT HORSES

Miss Harriet E. Bishop, a school teacher who went from New England to the Northwest with sincere missionary motives because she was influenced by a Presbyterian home missionary's report of the educational barrenness of the western communities, was a charter member of the First Baptist Church of St. Paul and the pioneer in Sunday school work in the Northwest. She gathered the first Sunday school of any description in the "extreme Northwest" as our Baptist historian tells us (Baptist Encyclopaedia, 1883, p. 1121).

St. Paul is now one of the central points for 30,000 Baptists. Former pastors of the First Church of St. Paul who entered general denominational work are Dr. L. C. Barnes and Dr. H. F. Stilwell, both of the Home Mission Society.

Cooperative Home Mission Work in Detroit

BY H. C. GLEISS

In connection with the enormous development of Henry Ford's River Rouge plant, many Roumanians and other foreigners are moving into that section. We therefore purchased a valuable corner on Mulby Avenue, Springwells, and built a chapel for them. Total cost was about \$6,000. This is conducted as a branch of the Second Roumanian church where the Home Mission Society is aiding in the support of the pastor, C. R. Igrisan.

In Ferndale where the Home Mission Society is cooperating in the support of the pastor, great changes are taking place. Woodward Avenue is being widened to a great boulevard 204 feet wide to extend all the way to Pontiac, 24 miles distant. To get this width, they took away from the property we had purchased from the Ferndale church so much of the land that it became necessary to buy a new building site. This has been purchased and the present chapel is being moved to the new site. This is interfering with the work during the present month but we believe that in the next six months this church will show a very gratifying growth. Rev. A. F. Waechter, the pastor, is rendering fine service. All these changes have meant a great deal of work for our Trustees.

The Polish Baptist church on the West Side is now being erected. The corner stone was laid Sunday, October 19. The walls are being rushed and it is hoped to have the building under roof and enclosed before Christmas. The Home Mission Society has voted an appropriation of \$5,000 towards this building. Pastor Rzepecki and his people are very happy and are working hard to build up their congregation so as to be in the right spiritual condition to enter the new

plant. They are also working at the task of raising money.

At Dearborn, another new mission field, we purchased lots and paid for them. The church is now erecting a brick building 42x70. At this writing it is ready for the roof and the basement will probably be occupied by the middle of November.

A new work has opened up for us among the Mexican population, of which there are at least 5,000 in Detroit. A small group of Baptists and others who profess conversion have been gathered to the number of 25. They are now being housed in the building which was formerly occupied by the Bohemian Baptist church, toward which the Home Mission Society made a grant about 15 or 20 years ago.

Another new work has been taken up in the Northeast section of the city, out Gratiot Avenue. Rev. H. C. Trabert has been appointed as missionary and he is beginning to gather the nucleus of a Sunday school and church. We have some lots, well located, but we have no building and no money to erect one.

Another new enterprise is being taken up 14 miles out Woodward Avenue. This is a new district but rapidly settling up. Next door to this property three acres have been purchased with good buildings thereon for a Baptist Children's Home, which is just being opened.

Our Negro work is in a more encouraging condition than ever before. We have cooperated with the Tabernacle church to buy for them a splendid brick building formerly occupied by a white Lutheran church for \$13,000. There will be no difficulty in financing this project as the Tabernacle church (colored) has already paid \$4,000 to our Treasurer to be applied to this project. We are also cooperating with the new Mt. Zion church to secure for them a larger and more adequate church plant. It will take some time to work out the details. Other smaller churches are being helped as the occasion arises.

We have been putting great emphasis upon the matter of evangelism. Rev. Arthur B. Strickland, of the Department of Evangelism of the Home Mission Society and the Pennsylvania State Convention, was with us in September and November. I have never known a time when our churches were more alive to the matter of evangelism and soul winning than they are at this time. We believe that the coming of Dr. George W. McDaniel, President of the Southern Baptist Convention, to be the speaker at the city-wide evangelistic campaign car-

ried on under the direction of the Council of Churches, will also give us a further impetus.

There are wonderful and limitless possibilities all around us. Our great heart grief is that we can take hold of so few of them. We are not doing one-fourth of the things that need to be done. We are endeavoring to make as much progress as possible with the resources at our disposal.

A SELF-SUPPORTING CHURCH IN MEXICO

To be present on a Sunday at the First Baptist Church of Monterey, as I was recently, and to see a well-organized Sunday school of an average attendance of more than 250, and to note the thoroughness of the teaching is to be filled with hope. This is our oldest church, and it has long ago outgrown its building, completed in 1884. Not only did this church become self-supporting five years ago, but it has since then accumulated a fund of nearly \$13,000 toward a new building. The plans prepared call for a structure costing \$40,000. The church is patiently going ahead with its building fund, hoping that soon the Home Mission Society will be able to grant them half of the cost of the new building, and enable them to begin construction. In the Sunday afternoon service the baptism of seven girls of from twelve to fourteen years of age was announced, and the interesting feature of the baptism was that they were all members of the same Sunday school class, and four of them were the great-grandchildren of the first member of the church baptized in 1864. In the evening a married couple of middle age went down into the waters. Seats were in the aisles, and people were standing in the doors. In few places are more people packed into such small space as is the usual occurrence in the Monterey Church. Among the men at all of these services one noticed the serious face of a man in the uniform of a captain of the Mexican army. He is a candidate receiving instruction and awaiting baptism. A few years ago because of some infraction of military law, he was a prisoner in the penitentiary. Through a Baptist young woman employed in clerical work in that institution he was brought to know something of the gospel. When he was released he professed conversion in the Baptist church, and as a result of his changed life, he so won the confidence of his superiors as also to win promotion in a comparatively brief time to a captaincy. Thus the Gospel spreads.—C. S. Detweiler.

A Tour That Ended in An Accident

BY JOHN A. HOWARD

On our cold-season evangelistic tour we went to Kaligatchia 22 miles northeast of Contai. The bungalow where we stayed was one of the prettiest we ever saw. It had three little rooms with two bath rooms. The thatch was neatly trimmed. The walls had been freshly whitewashed. The yard was as pretty as a picture. It was filled with variously shaped flower beds. Dark red velvet cox-combs, bright yellow marigolds, a fine variety of foliage plants, and verbenas in all the rainbow shades in abundance. Bright green grassy paths separated the flower beds. The final touch of beauty was the blue flowering hedge, neatly trimmed with arched gateways higher than one's head.

We felt disheartened when we saw the large temple in the very center of the village. In front of the shrine was a large tile-covered assembly room about 50 by 50 feet in size. Pillars and arches formed the four sides. When we asked the landlord, "May we use this assembly room for showing pictures?" he answered to our surprise and joy, "I have no objection." Here for three nights the Victrola was played, hundreds of colored tracts were distributed, and the pictures of the Man of Galilee were shown. We never saw a place so jam-packed. The attention was excellent. The Spirit of God was present and the good old-fashioned gospel was preached clearly, fearlessly and from the depths of our hearts.

This village was the center of a great anti-government movement. Now the atmosphere is somewhat changed. For the last year 97% of the government taxes were paid in. One of the leading landlords of the village had spent six months in jail as a political prisoner. He treated us very cordially and in fact it was he who gave us the use of the temple hall for our work. In this village was a National High School with 150 pupils. The teachers allowed us to distribute our tracts and gospels among their pupils. We also enjoyed preaching to these boys who are India's future leaders. We biked to a nearby Government High School. It has 150 students also. We had a fine time preaching to them.

On our return from Kaligatchia we met an old Mohammedan friend. We never had a Mussalman plead so much for us to come to his village. We hope to go there soon, however that day we had promised to get coolies to help our carts across a broken bridge so we could not go. As we waited for the cart to come, the farmer on whose veranda we were resting said, "Our village has had lots of trouble for in and about our village 60 people died of cholera the past year." He brought me a green cocoanut. Its milk was cool, refreshing and almost as sweet as syrup. He said there are many varieties of cocoanuts but this was one of the sweetest.

After a long weary jog through long stretches of sandy road bordered with dense jungle, we arrived at our next stop. In this place we now have two Christian families. Their house, however, is surrounded by a thickly settled Mohammedan village. These followers of the Prophet were some of our best listeners. When we preached our message of Christ and Him crucified, these people were very attentive. They treated us cordially in their homes. In showing the pictures they were exceptionally good hearers for Mohammedans. North of us a number of them have accepted Christ. God can give us the same victory here. We would be so glad if He sees fit to do so for a Mohammedan has a stability of character which helps him to become an exceptionally strong Christian.

We spent eleven weeks in the western portion of our field and then the bullock carts with tents and equipments started on the return toward Contai, while we spent a couple of days and nights in Kharapur nursing our eldest son who had fever. After a day of shopping in Calcutta I stayed awake all night in order to get a place where cunning landlords were trying to cheat us out of some mission property. God blessed us and saved the property.

That night after dark we started on our homeward journey of 58 miles. Our auto lights worked badly. We arrived at the canal seven miles from home at about 11:30 P. M. The family were struggling to keep awake and I was dead on my feet. As a result when I drove on to the ferryboat I forgot to shift into neutral. On driving off, when I cranked, the car started for me. In time of danger I seem unable to handle my feet. Several months ago a

fat and ugly old sacred bull came into our compound. I went up to chase his holiness away. Whirling on me, he lifted his front hoof and with an angry bellow sprang at me. I turned but could not handle my feet so fell flat in the sand in front of him. I could imagine his horn going through me goring me to death but through God's mercy I was spared. My car, however, was not so merciful. I fell flat and it ran over me. Mrs. Howard sprang over into the front seat, stopped the car put cold water on my head, piled me into the back seat, drove seven miles to the hospital, and called the surgeon. In about two hours I was properly bandaged with only my nose showing. I can never thank the kind merciful Heavenly Father enough for sparing my life. I want to unreservedly rededicate it anew to Him. The deep conviction came to me that God still has a work for me to do. I was considerably bruised but received no serious injury nor did I have any pain worth mentioning.

Would you like to read a translation of a note in the Contai vernacular paper commenting on the accident? After commenting on my lack of care and their joy at my prospective recovery, the editor goes on to say, "The behavior, patience, courage and devotion of the respected Madam Howard in extreme danger, is completely fitting a woman of an independent country. Comparing the condition of our women with this, you will all understand how we are depriving the womanhood of our country of proper education and learning and have kept them as 'living luggage.'"

I was ordered to the mountains to recover from the shock. Through God's blessing I am getting on finely. The surgeon has sewn a new top on my ear which was cut off in the accident. I shall be very glad to get down to my work again as soon as possible.—*Bengal-Orissa.*



MISSIONARY J. A. HOWARD AND MEMBERS OF THE CONTAI CHURCH

Department of Missionary Education

Conducted by Secretary William A. Hill

WORLD FRIENDSHIP DISCUSSION GROUPS

Increasing numbers of men have been enlisted in a study of kingdom interests through the Group Discussion method. The lecture method is replaced by a free and frank discussion of the principles involved. The most helpful booklet upon this popular plan is, *The Why and How of Group Discussion*, by Harrison E. Elliott, price 25c. Two recent publications are of especial value in trying out the method of study. First: *Racial Relations and the Christian Ideal*, by Mrs. Sophie L. Fahs, 25c. (A series of six topics with not only the outline for guiding the discussion, but excerpts from authoritative books developing each point.) Second: *Marks of a World Christian*, by Daniel J. Fleming, \$1.15. This able book covers nine topics with a daily scriptural reading and comment and a weekly summary. All three can be obtained from the Association Press, 347 Madison Ave., New York.

In addition to the standard missionary books of the year, two other books are of especial value for men's discussion groups: *The Clash of Color*, by Basil Mathews (a masterly and yet popular presentation of the Christian view of the world's complex race problems), and *The Business of Missions*, by Cornelius H. Patton (an interesting presentation of foreign missions as a vast enterprise). The foregoing books present the arresting challenge: "Every Christian a World-Christian, cultivating the international mind and the inter-racial heart." Books and helps may be secured from the Department of Missionary Education, 276 Fifth Avenue, New York.

PENCIL SKETCHES OF MISSIONARIES

A Circle President in Michigan writes: "At our monthly missionary meeting I hand one copy to each woman present (the same missionary) and ask that all pray that month for that particular missionary and that each one send her a birthday card. The next month I give them another sketch and so each missionary is the subject of our prayers for one month. This plan is original with me, but I think it would be nice for any woman's society." During the months when China is being studied what can be more helpful than for each woman to

have the packet of Pencil Sketches of China Missionaries and follow this plan? It would mean everything to our workers to know that there were many praying for them daily.

MISSIONS IN THE BIBLE SCHOOL

The First Baptist Church, Bridgeport, Conn., Pastor, Charles N. Decker, is trying out some excellent plans for interesting the Bible school in Missions. A poster-making contest is being conducted by the Senior Department. First, second and third prizes are being offered for the most effective missionary poster. They are finding the new book by Miss Jeanette E. Perkins, *The Amateur Poster-Maker*, of great value. A series of missionary programs, limited to ten minutes, was planned for the opening exercises of the Church school for October and November. Nine classes and organizations were each asked to take one Sunday and effectively present an assigned topic. The Superintendent, Dr. Burt, offered a prize to be presented on Christmas Sunday to the boy or girl preparing the best note-book summary of the nine programs.



ROBERT MORRISON

Photographs of Missionaries

The Department of Missionary Education has made an arrangement whereby photographs of pioneer missionaries may be secured at 75c each. These are 8x10 in size either in glossy or semi-matte fin-

ish with white borders, similar to the cut shown in the preceding column. Pictures of the following are available:

AFRICA

Melville B. Cox, Hero of Liberia.
Samuel Crowther, Bishop of the Niger.
David Livingstone, Pathfinder and Emancipator.
Alexander M. Mackay, "Uganda's White Man of Work."
William Taylor, Pathfinder of Three Continents.

BURMA

Adoniram Judson, Pioneer American Missionary.
Ann Hasseltine Judson, "Ann of Ava."

CHINA

William Ashmore, Veteran of Swatow.
Dr. Elanor Chesnut, Martyr of South China.
James Gilmour, Mongolian Pioneer.
John Griffith, Editor and Translator.
J. Hudson Taylor, Founder of the China Inland Mission.
Robert Morrison.

FOUNDERS OF THE FAITH

John Calvin.
John Knox.
Martin Luther.
John Wesley.
John Wycliffe.

INDIA

William Butler, Pioneer in India and Mexico.
William Carey, Father of the Modern Missions.
Jacob Chamberlain, Physician and Evangelist.
Alexander Duff, Educational Leader.
Reginald Heber, Bishop of Calcutta.
Henry Martyn, Translator in India and Persia.
Dr. Clara Swain, First Woman Medical Missionary.
Bishop Thoburn, Leader in Mass Movements.
Isabella Thoburn, Founder of the Higher Education for Women.

ISLANDS OF THE SEA

James Chalmers, Martyr of New Guinea.
John G. Paton, King of Cannibals.
John Williams, Shipbuilder of the South Seas.

JAPAN

Bishop Honda, First Native Bishop.
Joseph Hardy Neesima, Founder of the Doshisha.
Guido F. Verbeck, A Maker of New Japan.

MOSLEM LANDS

Daniel Bliss, Founder of the Syrian Protestant College.
Cyrus Hamlin, Founder of Robert College.
Falconer Keith, Apostle to Arabia.

NORTH AMERICA

Wilfred T. Grenfell, Sailor-Surgeon and Christian Educator of the Labrador Coast.
Thomas Harwood.
Sheldon Jackson, Maker of New Northwest and Alaska.
Jason Lee.
John Peck, Pioneer of the Mississippi Valley.
James Robertson, Pioneer in the Canadian West.
Robert Strawbridge, Methodist Episcopal Pioneer in America.
Booker T. Washington, Negro Writer and Statesman.
Bishop Whipple, Friend of the American Indian.
Marcus Whitman, Hero of the Oregon Country.

Missionary Education News

A State Secretary writes regarding the Baptist Church at Garden Grove, Cal., Pastor, C. P. Morris: "This church is doing wonderfully constructive work along all lines. Just now they are having a course of eight instructive lectures given free in the interest of the mothers and children in the community under the auspices of the Baptist Missionary Circle. In addition to this they are doing face to face Christian Americanization work among the Japanese in their vicinity, have organized a Japanese Woman's Society in connection with the missionary work they are carrying on among them,

and last winter had a fine set of Mission Study Classes.

Great interest among the adult members of the Baptist Church of the Redeemer, Yonkers, N. Y., was aroused by the Discussion Class on Race Relations. A supper at the church each Wednesday evening for six weeks was followed by the class session using Dr. Speer's *Of One Blood*. This class was led by Prof. Watson of Union Seminary. The pastor, Dr. Robert A. Ashworth, followed this discussion with Bible passages relating to the subject and a session of prayer.

The First Baptist Church, Providence, R. I., has recently closed an interesting series of lectures on Christianity and Race Problems followed by discussion. These meetings have called forth a fine attendance of students from Brown University as well as from the church membership. Following is the schedule:

Oct. 30. Prof. J. Q. Dealey
"The Growth of Differentiations in Racial Cultures."

Nov. 6
"The Present Conflict between Races."

(a) Biological Factors. Miss Magel C. Wilder.

(b) Economic and Political Factors. Mr. W. E. Chalmers.

(c) Cultural Factors. Mr. H. D. Lamson.

Nov. 13. Prof. H. E. Walter
"The 'Melting Pot' of the Races from the Point of View of Biology."

Nov. 20. Prof. H. S. Bucklin
"Problems of Amalgamation and Assimilation from the Point of View of Sociology."

Dec. 4. Dr. A. G. Sellen
"The Locus of Spiritual Unity."

Dec. 11. Dr. A. W. Cleaves
"Christianity and Specific Race Conflicts."

"ONE HUNDRED QUESTIONS ON CHINA"

Class Leaders using the text books on China may secure a copy of *One Hundred Questions on China* by writing to the Department. A key to these questions will also be furnished. They may be used to arouse interest and prepare the way for systematic study. They may be made the basis of contests between individuals, Sunday school classes, or other groups, or used to stimulate the gaining of information about China through reading and selection of references. In some cases announcements that the examination will be given may be made in advance to promote study. They may also be used after study classes to test the amount of information gained.

WORLD WIDE GUILD

CONDUCTED BY ALMA J. NOBLE, 218 LANCASTER AVE., BUFFALO, N. Y.

Happy New Year to Every Guild Girl!

"Among the things that this day brings
May come to you a call,
The which, unless you're listening
You may not hear at all;
Lest it be very soft and low,
Whate'er you do, where'er you go,
Be listening."

Shall we not add another clause to the slogan we adopted in October, and every day of this glad New Year take this attitude toward life—"I'd love to be listening?" I have been so happy to receive letters from many sources telling of the help "I'd love to" has been and I am sure this additional clause will find as ready response.

Do you know why this year 1925 is especially significant to the World Wide Guild? Because it marks our Tenth Anniversary. Just think, this Baptist Worth While Girl will be ten years old in

secret until MISSIONS says the word. How can you help get ready? By organizing new chapters. I wish we might have at least 25% increase in new chapters in every city, Association, State, and District. Will you be responsible for your quota? If there is a group of Junior Girls who would love to organize but for lack of leadership, you older Guild girls be a Big Sister and help get them started. I hope we may have 500 new chapters to report for the year from September, 1924, to September, 1925. Every application is dated so I can tell exactly the status of each State. Will you try? Five hundred new chapters!

Apropos of our beginning ten years ago I am putting in this number a picture which will bring joy to many hearts, an old friend in the person of Helen Crissman, now Mrs. Calvin Thompson, our first Guild Field-Secretary who was with us seven years, and a new friend who has taken Ohio by storm, Mrs. J. B. Austin, State Secretary for Ohio. The picture was taken at Granville Assembly.

May I remind you that the Reading and Theme Contests close April 15th? Also, that members joining after February 1st need not be counted as active members for the Reading Contest unless they choose to speed up and read the five books before April 15th. Their inability to do so need not debar the other members from qualifying in the Contest. Read carefully every word of this Department because you need to know the plans and suggestions. May I thank you as individual members of Chapters, as Associations, State, and District officers for standing by so loyally this year while we are without a Field Secretary. Truly I can say, "I thank my God upon every remembrance of you."

*Faithfully Yours,
Alma J. Noble*



AN OLD FRIEND AND A NEW—
MRS. HELEN CRISSMAN THOMPSON AND
MRS. J. B. AUSTIN

September, 1925, and I will assure you right now that she is going to have a birthday celebration—probably several in the fall. For this reason we must make this year our best to date. I know one lovely event but it must be held a dark

RED LETTER GUILD DAYS

We're out to win the goal set for those two Red Letter Guild Days—\$36,000 for the whole task of our Denomination. The days are February 6-7. The poster, is the work of one of Wisconsin's fine

Guild Girls, Miss Marcia Fadner of Fond du Lac, who designed "He Finished His Task" for the New World Movement last year. Isn't it inspiring and challenging? You may send to the Department of Missionary Education for a poster to hang in your church; you may also send there or to Miss A. J. Noble, 218 Lancaster Ave., Buffalo, N. Y., for gift envelopes which will have a facsimile of the poster on one side. You will receive word from your State Secretary through your Association Secretary as to your quota, and if you have not heard by the time you read this copy of MISSIONS, write to your State Secretary or to me. Make February 6-7 days of earnest prayer for all of our Baptist work and I suggest that you send to the Department of Missionary Education, 276 Fifth Ave., New York, for a copy of "Into All the World" with 5c to cover postage. That will harmonize our work most graphically. Our plan is to have a Rally in each Association on one of these two days. (For poster, see page 58.)

Can you visualize these hundreds of groups of Guild Girls from ocean to ocean, and even across the ocean, bearing in their prayers the whole world, and loving with the compassion of Jesus the multitudes for whom He died? Remember that this is to be an additional gift besides your regular pledge to the Missionary Budget of your church, just as your Continuation Campaign gifts were additional. The money given toward this Red Letter Day fund will count on the allotment of your church, so be sure, be very sure, that the treasurer of your Guild keeps a separate record of your pledges and payments to this fund, and makes it clear to the church treasurer, who will in turn send it to your State Promotion Director, labelled as follows: One hundred dollars from the W. W. G.

Chapter, First Church, Casper, Wyo., to apply to the Red Letter Day Campaign and to be credited to the above church. Then in addition report to your State Guild Secretary the amount pledged and sent, so that she may know just what the girls of her State are doing.

WORLD WIDE GUILD COMMISSION

The Guild Commission heartily endorsed all the plans for the Red Letter Days, suggesting some of the features themselves, and they also are looking forward with us to our Tenth Anniversary celebration. Do you know the members of the Commission? The four women from the Home Board are Mrs. G. W. Coleman, Mrs. T. R. St. John, Mrs. K. S. Westfall and Miss Ina Burton; from the Foreign Board, Mrs. H. E. Goodman, Mrs. H. W. Smith, Mrs. J. M. Pratt, and Mrs. L. J. P. Bishop. These eight with Mr. Hill and the Executive Secretaries of the Guild and Crusade form the august body known as the Guild Commission.

CHRISTIAN LIFE PROGRAM

Our Guilds are responding enthusiastically to the Christian Life Program, and unless your Chapter has already enrolled, please send at once for an Enrollment Card to me or to the Department of Missionary Education. The Manuals are all free but the packets of material to carry out the programs suggested for the Intermediate and Senior groups are 35c each.

STEWARDSHIP ESSAY CONTEST

Another chance for Guild Girls to write an essay and capture a prize! We have our own Theme Contest as usual but this is one offered by Dr. F. A. Agar for all young people in connection with the Christian Life Program. We hope

and expect some of our Guild Girls to qualify in this Contest. Some of the conditions and awards will be found on page 63. If you need further help in the matter please write me at once.

CAMBRIDGE ASSOCIATION RALLY

My Dear Miss Noble: I am sending you a program of our Cambridge Association Guild Rally because I think you will be glad to hear what a glorious time we had. There were 130 at our banquet and the tables were beautifully decorated in Guild colors. Two chapters attended 100% so the silver candlestick was awarded to them jointly; chapter 1372 of Second Church to hold it six months, then have a little party and invite the Ann Hasseltine Guilders, presenting to them the candlestick to hold the remaining six months. The pageants portrayed some phase of Guild or missionary service and the award went to Chapter 169 of Cambridge First Church, which enacted, "Follow the Gleam." The award was white roses (real ones). Chapter 1372 carried off the awards, which were *Jane in the Orient* and *Chinese Ginger*, for best song and highest per cent taking MISSIONS. The graduating exercises for Ann Hasseltine Guild created interest. As the curtain was lifted the girls seated on the platform made a beautiful sight in their Ohio Guild dresses and in front and below them were the new Junior Guild officers. Their counselor, Mrs. A. R. Stark, offered the Invocation. Then one of their charter members told of their organization and growth. As their president said, "As we are now graduating from a Junior to a Senior Chapter we let our mantles fall on the new Junior Chapter," the officers of Ann Hasseltine Guild let the blue and white capes they were wearing over their shoulders fall on the Junior Guilders. The Association Secretary then stepped forward and in a few words of congratulation and appreciation of what they had accomplished, presented them with a beautiful diploma. This diploma was made by a Guilder's husband, Mr. C. E. Cooper. It reads:

"This certifies that Ann Hasseltine Guild, Chapter 3368 of the World Wide Guild, having completed the requirements of a Junior W. W. G. by participating in its Reading Contests, Study courses, White Cross service and other activities of World Wide Guild chapters, is hereby granted this Diploma in appreciation of its attainments. In witness whereof we have hereby affixed our signature this 3rd day of October, A. D. 1924.

"Mrs. J. B. Austin, State Secretary,
"Mrs. J. F. Ault, Asso. Secretary."



ANN HASSELLTINE GUILDERS, CAMBRIDGE, OHIO. GIRLS MARKED 1, 2 AND 3 ARE LIFE SERVICE RECRUITS

The girls were pleased to receive this recognition and attended the Rally 100%. Mrs. J. B. Austin won the love of Cambridge Guilders when she addressed us on the subject, "I'd love to."—Mrs. J. F. Ault, Cambridge, O.

INDIANA'S FIRST GUILD RALLY

It was a great success for a first State Rally, especially since the new Secretary, Mrs. G. C. Mitchell, had been at work only three months. The First Church, Indianapolis, opened its doors wide November 14-15 and the attendance at the banquet was 314, with many turned away who had not made reservations. The census at the banquet showed that 24 out of 34 Associations were represented, and 68 churches, a few of the churches by two Guilds, all of which was very remarkable for a first State Rally. The explanation? Untiring and persistent publicity work and prayer on the part of the State Secretary. It was a great delight to the Executive Secretary to have there the presence of East Central District's new Guild Secretary, Mrs. Melville Crowell, as well as our former State Secretary, Mrs. Bell, and our fine missionaries, Miss Thomas and Miss Phillips from Burma, and Miss Maddox of Dayton, O.

The First Church has graduated one Guild into the Woman's Society, and it was these original Guild girls who with their husbands served the banquet. Miss Umstot, Vice-President of the B. Y. P. U. A., gave two stimulating addresses and the whole two-day convention showed that Indiana is taking its work seriously.

RECOGNITION OF NEW CHAPTERS

One impressive feature of New Jersey's State Rally in Camden in October was a service of recognition of new chapters that had been organized during the year. A representative from each chapter was asked by the State Secretary, Miss Mary Buchanan, to come to the front. She then welcomed them to the State Guild family most graciously and presented each with a white rose, a real one, the Guild flower, and a candle. As she lighted their candles from hers she spoke of the beautiful symbol of light which led naturally to the repetition of the Covenant by the whole Convention rising to welcome the new Guilds. A prayer closed the Rally. This is a good suggestion for Association Rallies as well as State.

The First Baptist Church of New Brunswick has a fine Program for the year, including 18 meetings, at 6 of which the program is based on MISSIONS.

(Guild Girls know a good magazine when they see it.) Another feature of New Jersey's Rally was the presence of Mrs. Skerrett, President of Atlantic District, who brought challenging messages, and of Mrs. Swift, a member of the National Home Board, who helped with the music and spoke of the Golden Anniversary of the Home Society.

THE TEN-POINT EFFICIENCY TEST

The following test was given out by the Y. M. C. A. of Buffalo and I think it would be stimulating for us Guild girls to see how far we measure up to the 100% standard.

What is your Approach to the Ideal? A 100% Church Member.

"Examine Yourselves"—2 Cor. 13:5—"Prove yourselves." (Determine your percentage by a prayerful application of this test.)

1. Belief in the Bible as the only infallible rule and guide and in the essential doctrines that maintain the integrity of the Scriptures and account for the deity of Jesus. *Psa. 19:7-11; 2 Tim. 3:15-17; John 1:1, 14.*

2. To what extent do you "Walk worthy of the vocation," are you "Careful to maintain good works," do you "Adorn the doctrine and demonstrate in daily life the Jesus way of living." *Eph. 4:1; Titus 3:8; Jas. 2:17.*

3. Regular attendance at a Sunday church service for worship and a consistent observance of the Lord's Day. *Acts 2:42; John 4:23; Ex. 20:6.*

4. Regular attendance at and participation in a communion service in obedience to the command of Christ. *Luke 22:19; Acts 2:42; 1 Cor. 11:27, 28.*

5. Regular attendance at the church midweek service or the equivalent gathering for prayer, testimony, and fellowship. *Heb. 10:25; Col. 3:16; Matt. 18:20.*

6. Systematic and proportionate giving according to one's ability toward support of church, denomination and charitable and philanthropic work. *1 Cor. 16:2; 2 Cor. 9:6, 7; Mal. 3:10.*

7. Loyalty to pastor and lay church leaders; not necessarily approving all said and done but endorsing and cooperating to the extent that one is more of a help than a hindrance in relation to the policy and work of the church. *1 Cor. 1:10; 3 John 9; 2 Cor. 13:11, 12.*

8. Definite service in the work of the church in connection with a specific task to which one has been assigned. *Eccl. 11:6; Rom. 12:4; 2 Thess. 3:11, 12.*

9. Responsive to the claims of citizenship. *Prov. 14:34; Matt. 22:21; Titus 3:1.*

10. Daily reading of the Bible and daily prayer in the home that spiritual communion may enable one to observe the teaching of the Word. *Phil. 4:6; Eph. 6:17, 18; Josh. 1:8.*

Eph. 4:13 describes the 100% Christian.

GOOD NEWS FROM CAMDEN

Dear Miss Noble: Thinking perhaps you might like to hear from the World Wide Guild of the First Baptist Church, Camden, N. J., I am writing you about some of the things we have been doing since we organized just one year ago this month. We have had splendid program meetings each month except one. At one of these meetings we had Miss Kishi from the Baptist Institute to speak to us of the work she is planning to do among her people in Japan. We also feel very proud that we qualified for the reading contest, and earned a beautiful picture, which we had framed and hung in a room of the Church.

We have given two very successful pageants, one in March, "Two Masters," and the other this September, "One Day in India." Each of these was presented



CRUSADERS OF THE FIRST CHURCH, SELMA, CALIFORNIA

at a Wednesday evening service. In connection with the second pageant, we had a summer Christmas Tree, the gifts being brought by the church people. We are sending these gifts to Rev. and Mrs. Brush for use among the people to whom they minister. We also had a Sunday evening service on September 21 at which our Pastor presented the

beautiful picture we had won as a prize, to the President of our Guild.

We have our program all made up for the season of 1924-1925, a copy of which was forwarded to Miss Buchanan. We are very anxious to go forward, to be a beacon light to others as we walk the Royal Road as laborers in the Master's service.—Alice E. Morton.

‡ In order to make our plan more concrete, we shall call April 25, 1925, our C. W. C. day on which our express is to carry the denominational load. From early morning on April 25th until evening is our working day. It should be a great day with us. Let us start and close the day with enthusiasm!



The Tale of the Train

I am a brand new railroad train,
All ready for a run.
I've got the finest cargo that
You ever looked upon.

I've books and Bibles, men and tools,
And medicine that heals.
There's only one thing lacking;
I haven't any wheels.

My engine is a big Mogul;
My cars are built of steel;
They've all the late improvements,
But not a single wheel.

Perhaps the builders thought if they
Supplied the rest of me,
Some millionaire would furnish wheels;
They could, so easily.

But I can't wait for wealthy men
To answer my appeals.
I want ten thousand children
To fit me out with wheels.

Two quarters for the driving wheels
Will pull this heavy load;
The cars require four dimes apiece,
And then—the open road!

Crusaders, Heralds, Jewels, will
You show you are alive,
And do your part in helping out
Old Seven Fifty-five?

I know you will, you always do,
And then I'll make the grade;
And evermore be grateful to

THE CHILDREN'S WORLD CRUSADE.

If this poem is recited when the Containers for the C. W. C. Express are given out, how the boys and girls will work to get the wheels. It would make the Conquest (we call our Campaign this year "The Crusaders' World Conquest on the C. W. C. Express") a real church family affair if, as one father suggested, the interested individuals in the church furnish a headlight, a silver dollar for every Container filled. At the Fathers' and Sons' and Mothers' and Daughters' Ban-

quets there are always some bachelors and bachelor-maids who find it good fun to adopt a son or a daughter for the evening. It will not only be fun but effective to continue the interest in this way. All Aboard!

Train Orders

CRUSADERS' WORLD CONQUEST
ON THE C. W. C. EXPRESS
1924-1925.

Train Route*—Through every C.W.C. Organization.

Train Destination—The Ends of the Earth.

Train Capacity—The Entire Baptist Work.

Train Schedule†—13½ hours.

Train Rates—\$750.00 per hour.

Train Value‡—\$10,000.00.

* Crusaders and Heralds will be able to fill their Containers themselves. Jewels will be able to cooperate only as parents take Containers for them. Previous years have demonstrated that the three groups are all eager to participate.

† The C. W. C. has accepted a quota of \$10,000 for the year. This amount will carry the entire work of the Denomination for 13½ hours; every missionary, Sunday school, hospital, school, colporter, Gospel Ship and chapel car, Christian Center, orphanage and every thing they use.



HERALD BAND OF WATERBURY WITH
"THE DOLL MISSIONARY"

BOOK REVIEW PRIZE

One of the popular Tea Rooms in a certain large city recently put on the Menu Card under Desserts, "Sweets Supreme." It was rightly named. There were two pieces of delicious cake with a large piece of ice cream between them and over all rich hot chocolate sauce. The cake or the ice cream would be enough for any one for dessert, but to have both and then chocolate sauce besides was certainly "supreme" lusciousness. And that seems to parallel the offer we are making to Crusaders. It is treat enough to have these wonderful missionary books sent right to your Company so that you may read them. But besides that we give you 25 Honor Points for every book review you write. And on top of all that some one will get a beautiful set of books to keep for himself. The books that have been decided on for the prize are:

The Story of King Arthur and His Knights, Howard Pyle.

Boys' Life of Lincoln, Helen Nicolay.

The Boy of the Lost Crusade, Agnes Danforth Hewes.

The Jungle Book, Rudyard Kipling.

The Land We Live In, O. W. Price.

African Adventurers, Jean Mackenzie

Some Boys and Girls of America, Margaret Applegarth.

They are all valuable books and will tempt the boys and girls to work for them. The prize will be given to the Crusader who writes the best review submitted. The decision is made as follows: All the reviews in each State are to be sent to the C. W. C. State Secretary. She will have a committee decide on which is the best one and that will be sent to the District Secretary. The District Secretary will have a committee decide on those from her States and send the best one to Miss Noble, who will have a committee judge the ten from the Districts. As this will take some time, it will be early in June before the books reach the winner.

Please follow the rules carefully so that you may not overlook any and thus lose the Prize.

Rules

1. Each review must reach the State C. W. C. Secretary by May 1st, 1925. If there is no State Secretary, send the re-

view to Miss Mary Noble, 218 Lancaster Ave., Buffalo, N. Y., stating that there is no Secretary in your State.

2. Write your name and address and age distinctly at the end of the review.

3. Write the review in ink.

4. The limit is 300 words, not including the title or author or the name of the sender.

5. Give the name and author of the book.

6. Do not retell the story.

7. Tell why you like it.

8. What purpose had the author in writing it? (Did she want to give us some information, or help us to understand other people, or show us some need?)

9. Do you think it will help to make a better world? If so, why?

10. What do you want to remember about it?

"THE AMATEUR POSTER MAKER"

"Look at the first Poster. What is the matter with it? Find ten wrong things about the first Poster." That is the first sentence in this book, so full of suggestions and samples and patterns that it is worth more than the dollar asked. Send to The Pilgrim Press, Boston, Mass., for it.

"With Scissors and Crayon," hand-work suggestions for children in the study of China. Price 25c, Literature Headquarters, United Lutheran Church of America, 1228 Spruce Street, Philadelphia, Pa. This is almost as valuable. There are patterns, drawings, verses and minute directions about making and putting together the patterns. Here are some of the contents: Invitation, Case of Chinese Rhymes, Flag and Fan, Boy Doll, Lanterns, Shoulder Baskets and Buckets, Pagoda Puzzle and others.

JEWEL BAND MEETING

The Annual Rally of the Jewel Band is the only time in the year which is strictly speaking their meeting. It must therefore be so permeated with missionary interest, enthusiasm and information as to grip the hearts of the mothers and live in the minds of the children for a year. The Crusaders or Heralds should be asked to help in this meeting with the singing, in presenting the dialogues and exercises, and in serving the refreshments. For this meeting there should be invitations sent which can be easily made without much expense. Cut a rattle out of cardboard and write the invitation on it, "A Rattling Good Time at the Jewel Band Party, Saturday, Jan. 17, at 3 P. M. in the church. George is in-

vited." Or a sunbonnet baby similarly made with dress or trousers colored with crayons, or a band like a band for the hair set with crayon colored jewels, with the appropriate invitation on it. Have the room attractive with many pictures of children in our mission fields hung low so the children can easily see them. If possible have some curios to show.

There should be three or four songs to



ONE OF OUR PICTURE COLORERS, ELLEN SIMMONS OF LIVINGSTON, N. Y., AND HER COUSIN SAMMY

begin the service and others during it, "I Think When I Read," "Praise Him, Praise Him All Ye Little Children," "World Children for Jesus," "Tell Me the Story of Jesus," "Jesus Loves the Little Children of the World," etc. For Scripture passages select those referring to children: Moses in the Bulrushes; Samuel in the Temple; David; the Boy Jesus; Christ Blessing Little Children. Prayer. Greetings to new members and presentation of certificate to them.

Tell in story form the kind of work done in our Special Interest fields, facts for which are in the two Special Interest stories. Box opening and prayer for God's blessing on the gifts. Give out new boxes and tell a little about C. W. C. as a whole and the value of starting the children in missionary interest while they are babies. There are 700 Jewel Bands.

Exercise by Crusaders or Heralds: "How Some Dollies Went As Missionaries," 5c per copy; "If I Were You," 5c; "Flag Drill," 2c. Dramatization of poem, "For My Baby's Sake." Mother of youngest Jewel member recites the poem while she holds her baby in her

arms and without announcement have "I Think When I Read" sung by another mother if possible.

Call attention to pictures around the room and tell some gripping fact about one of them. Close with prayer in which children can join.

A DOLL MISSIONARY

About a year ago an interest was created by the Heralds in the Beginners' Department of the First Church, Waterbury, in Miss Anna Buzzell in Tono, Japan. When Miss Dimmick, the teacher, asked the children to suggest some missionary for whom they should pray, one boy gave Miss Buzzell's name because she had been in the Book of Remembrance from which his mother read to him. Through that beginning a very close bond has united these children to Miss Buzzell and the children she works with. Pictures and Christmas gifts have been exchanged. On October 4th the doll which you see in the picture was mailed with a complete outfit of clothes and coat and bonnet for Christmas, 1924. It has been in possession of the children long enough for them to love it themselves and they have watched its wardrobe grow with all the pride and joy of older Christians who are outfitting one of their own number for missionary service. This doll is not a toy, it is a missionary and carries messages of love and has had many admonitions about her conduct and opportunities when she gets to Japan.

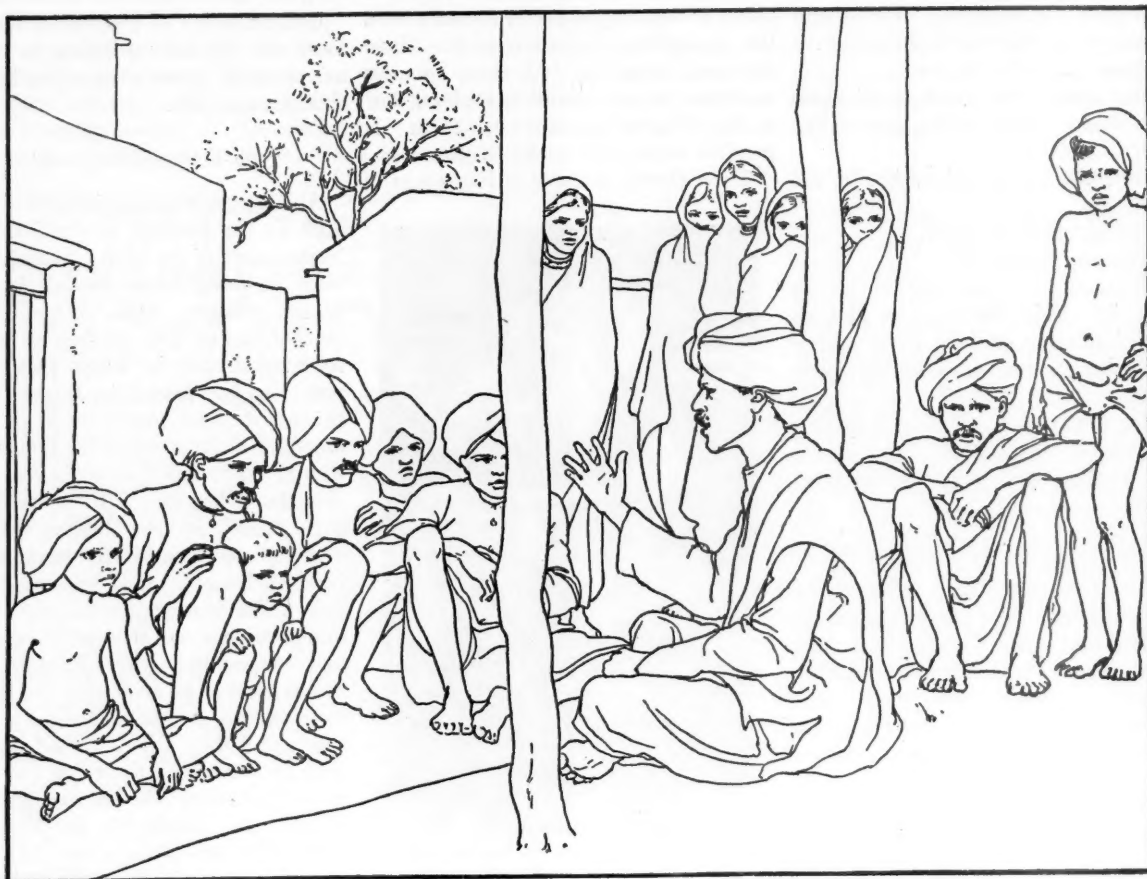
VALENTINE DAY

If you do not wait until the last minute, you can have a wonderful Valentine meeting. There are missionaries and boys and girls aplenty in this land who would love to have a valentine from our Crusaders and Heralds. Make them in January or early in February so they can reach those you love by February 14th. Have the girls and boys think up some nice messages to put on them. Write to Mrs. Mary L. Bishop, 276 Fifth Ave., New York City, for the names of some foreign missionaries on furlough, and to Miss Ina Burton, same address, for the name of some home missionaries. Send some to the Home for the Children of Missionaries, at Newton Center, Mass., or Granville, Ohio, or Morgan Park, Chicago, Ill.

Mary L. Noble.

218 Lancaster Ave., Buffalo, N. Y.

Our Variety Page, Especially for the Juniors



The Visitor's Story

MISSIONS welcomes into the coloring contest any boy or girl in a Baptist Sunday school or in the C. W. C. The picture may be done in water colors or crayon. Two prizes are offered—one for the best picture done by the boy or girl ten years of age and under, and the other for the best picture by the boy or girl from eleven to fifteen. The next best pictures will receive Honorable Mention. Send to MISSIONS, 276 Fifth Avenue, New York.

Write Name, Address and Age Here:

(Pictures must reach us by January 20)

The Visitor's Story

Father had sold the farmer's cotton, and by the time the sun set, the bullock cart had rumbled back to the village, and Govind was at home again, and more than ready for his evening meal of bread, which his mother had made from the flour she had ground in the morning.

As soon as he had finished supper, Govind went out into the bright moonlight with his father. They went straight to the outcastes' rest house, where a traveller named Shripat (pronounced Shreepit), who had come back with them from the market, was spending the night. Govind joined the group of men round

Shripat, and listened to the most wonderful story he had ever heard.

As the men were so late coming back, some of the women came to see what the excitement could be, and then they stood listening too. No one wanted the stranger to stop.

It was very late that night when Govind lay down to rest, and although he was very tired after his long day he could not sleep for some time. He was wondering whether the story was true.

(As the above picture completes the set on India, we hope to be able to begin a new series next month, and possibly one of a different nature, so watch for it.)

November Prize Winners

The first group prize winner for the best colored picture of "Off to Market," which appeared in November MISSIONS, is Samuel Cushing, age 10, of Buffalo, N. Y.

Velma Allison, Fowler, Colo., age 15, wins the award in the second group, and the following boys and girls make up the Honorable Mention List this month: Inez Bray, 12, Kittery Point, Maine; Ellen Simmons, 5, whose picture is on the preceding page; Wilson Rose, 12, Providence, R. I.; Jean Allison, 9, Fowler, Colo.; Sylvia Cushing, 15, Buffalo; and Howard Hulva, 13, Bloomington.

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON

5524 Kimbark Avenue, Chicago, Ill.

New Ways for Old

There may, indeed, be nothing new under the sun (we have Solomon's word for it), but there is an infinite variety of ways to serve up the old substantial and thereby accelerate their welcome. The latest law of the dietitian is that "Appetite juice is the chief digestive agent"; but what gland can be depended upon to secrete appetite juice for fried round steak and plain boiled potatoes 365 days in the year, including the holidays! O, you women far-famed in the varied art of tickling the palate, what inherent merit is there in making programs as much alike as Ford cars? And why must they be so solemn? The innocent bystander might be pardoned for thinking you were conducting a funeral instead of discussing one of the most joyous and successful ventures in the world. Why should it be a violation of your sacred traditions to introduce costume, imagination, merriment, dramatics? "O, but we're not a gifted city church. We have only a group of ordinary, common-school-educated women?" Nay, don't deceive yourselves. Your lack is not *brains* but *pains*. One of the three leaders whose programs are given most frequently in this department and then duplicated in city churches all over the country wrote the Forum Conductor privately: "We are a plain, suburban church without so many as half a dozen high school graduates in our mission circle." So have done with excuses, and resolve, on good old January One, to pay the price for fresh, effective presentations of the Greatest Subject in the World. For example, did Solomon ever hear of things like these?

SHINING UP THE STUDY BOOKS

Miss Ruth A. Shipley, of Wyoming, Ohio, a bird's-eye view of whose mission circle annual was given in October MISSIONS, has just sent in the new program booklet, and from it we cull suggestive plans and titles. A School of Missions was scheduled for the Sunday evening services at the church, from November 2 to December 7, but the themes from the study books were also utilized in the women's missionary meetings right through the year. Miss Shipley says: "We try to make our first Fall meeting something 'different,' so this time we had our secretary all decorated with clock

faces representing the 'Minutes.' Similarly our treasurer was all but covered with a huge dollar sign made of cardboard. The chairman of the program committee made a large paper book containing the supply of new program booklets, and when the great volume was opened, she distributed the booklets, explaining their outstanding features. All the new members, secured since the last programs were presented, marched in with hands on each other's shoulders and were warmly welcomed by the chairman of the membership committee. All hostesses for the opening year (each meeting is in charge of a special hostess) stood in line, each with her month for entertaining pinned on her breast. We had prayer for our missionaries for the day, using the Book of Remembrance as we do at every meeting, but no formal devotional service, except that when the music committee gave their report, they led us in a good, brisk song service as part of their task." Now who could find a business meeting like that dull!

The October meeting was entitled, "A Fashion Show of the Nations." The poster consisted of quite a large box, turned with open side forward and arranged to resemble a show window. Figures of women of all nationalities were placed like models, with smart apparel for crisp autumn days at top and bottom. In the social hour of the meeting, the women dressed clothes pins in crepe tissue paper to represent Italians, Mexicans, Chinese, Japanese, Hindus and various other nationalities featured in the study books, *Of One Blood* and *Adventures in Brotherhood*. In the setting of the meeting, the doll-dressing was more than a matter of merriment and rendered anything but incongruous the gift of Mrs. Montgomery's translation of the New Testament, as an award for the best effort. More than one woman of nimble fingers and dominant concern in matters of adornment found a point of contact for a new interest.

The outline of the December meeting, just before the close of the School of Missions, reads: "New England Supper at 6:30 P. M. Guests, Our Men. Subject, 'Broadcasting Brotherhood' (copied from Sunday school chart in Home Mission Series), from Station WBC—Wyoming

Baptist Church. Announcer, Mr. A.—. Program furnished by Messrs. B—, C—, D— and E—. Hostesses, the Woman's Society." There are possibilities for you!

The January program is headed, "Our Relation to the American Indian," and includes a roll call of the names of missionaries to the Indians, a series of brief (denominational) talks on "The Indian of Today," "The Kiowas of Oklahoma," "The Hopis of Arizona," "The Crows of Montana," "The Monos of California" and "The Piutes of Nevada." Appropriate music and the Indian interpretation of the Twenty-Third Psalm (Isabel Crawford's) by a W. W. G. girl completes a profitable program.

The next subject was "Our Relation to Cosmopolitan Groups," the roll call being on the nationalities in America, the devotional service on the parable of the Good Samaritan followed by "A Modern Version of The Good Samaritan" (taken from the July number of *The Missionary Review of the World*). A talk on "An Afternoon with Our Neighbors, the New Americans" furnished the meat of the meeting.

"Our Relation to the Orientals" was the topic for March, the high lights being a talk on "Our Work Among Chinese Children," an "Aerial View of Japanese from San Pedro to Seattle" (a good-sized toy aeroplane to be fastened up at the front with views cut from MISSIONS dangling from it, as an appetizer for the address), and the entertainment of some Chinese guests requisitioned from Cincinnati.

"Our Relation to the Latin Americans" tops the April page. With a roll call on mission stations, appropriate music and talks on "Our Neighbors—Environment and Characteristics," "Baptist Progress in Mexico," "Under Marching Orders in Nicaragua," "The Gospel in the Greater Antilles" and "Americanizing the Mexicans," new interests eventuating in neighborliness ought to be aroused.

The Foreign Mission study books will come into action in May, with a roll call on Chinese customs, a talk on "In China Now" and the presentation of the play, "Mrs. Ling's Conversion," by the W. W. G.

In June the subject will be "South China," with a roll call on "South China Missionaries or Stations." "Missionary Cameralogs" is the curiosity-tickling theme, the sub-titles being, "A Peep Through the Lens," "Time Exposure," "Developing," "Finishing Touches" and "Enlargement." Topics from the book-

lets on South China (general Foreign Mission Society literature) are to furnish the bulk of the material.

The last topical page of the booklet is a fine reproduction of the table of contents of a newspaper. It is headed, "Wyoming Baptist Times," with a woman editor's name just below. The headlines following are, "Local News," "Financial Reports," "Sermonette by Mrs. L—," "International Press Dispatches," "Advertising Section," "Musical Notes" and "Conferences and Conventions—to be covered by our own special correspondent" (this being the September meeting, following the N. B. Convention and smaller gatherings).

Now if you have not culled fresh sugar and spice from the foregoing, your palate must have "gone stale." Doubtless Miss Shipley would be willing to give you additional information as to the how's and why's.

VISUALIZING CONVENTIONS

One of the brightest things that has come to the Forum Conductor lately is an original dramatic sketch from the fertile brain of Mrs. L. P. Welch, of Rochester, Minn., who is an enthusiast on conventions and deplores the scant attendance on the part of lay members, and also the stupidity of the average reports from those who do go, some contenting themselves with *reading* the program, which may be found in a variety of papers. In order to visualize conventions and make them illuminative and inspirational to the stay-at-homes, she hit upon the plan of presenting the report of the N. B. Convention at Milwaukee in dialogue fashion. A clever woman in any society could serve up state or associational meetings in the same way. At the start, various delegates in traveling garb and carrying suit cases enter and fling themselves down to rest, weary but very enthusiastic over the meeting just ended. In natural discourse they discuss the entire program, paraphrasing, quoting, reading special passages, leading informally in the singing of very effective hymns mentioned, and agreeing near the close that the most impressive feature was the testimonies of outgoing missionaries. "I wish I could recall all their sentiments," says one woman. "O, there is a group of them in the next room: let us call them and have their testimonies once more!" (The scene was supposed to be the waiting room of the station, near train time.) A considerable number of young women, thus summoned, give the memorized statements with great effect, the whistle of the ap-

proaching train affording a natural close to the scene. What possibilities this plan presents!

EVERYBODY PLEASE REMEMBER

1. That the Forum Conductor is eager for plans and pictures from *your* missionary society.

2. That she carries *no supplies*. Those must be ordered from your nearest literature headquarters. (See Denominational Directory, inside cover page.)

New Books Received

Garden of Song, L. C. Seal (Christopher Publishing House; \$1.50).

A Dictionary of Religion and Ethics, Mathews & Smith (Macmillan; \$3).

The Sense of Immortality, P. Cabot (Harvard University Press; \$1).

A Short History of Our Religion, D. C. Somervell (Macmillan; \$1.75).

Three Hundred Evangelistic Sermon Outlines, A. Webb (Doran; \$3).

The Gospel at Corinth, R. Roberts (Macmillan; \$1.75).

Living Issues in Religious Thought, H. G. Wood (Doran; \$2).

Teaching of the Prophets, by C. A. Hawley (Association Press).

Primary Study Worship Programs, by Mary K. Berg (Doran; \$1.75).

Christ's Militant Kingdom, by L. R. Scarborough (Doran; \$1.60).



THE NEW WORLD WIDE GUILD POSTER

MISSIONS' PUZZLE PAGE

Rearrange letters in NO MOTHS		A young dog followed by a measure of weight
Names of Missionaries		
Part of a window, a pronoun & a human being		One of the first experiences of a new missionary. Both a noun & a verb

SERIES FOR 1925. No. 1

Each of the above puzzles indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1925, January to December:

First Prize—One worth while book (our choice) for correct answers to the 66 puzzles in the eleven issues of 1925.

Second Prize—A subscription to MISSIONS, for correct answers to four puzzles in each issue, or for 44 correct answers out of the 66. MISSIONS will be sent to any address.

Send answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, New York.

Answers to December Puzzles

1. Rev. G. R. Kampfer.
2. G. R. Carter.
3. Gladys E. Doe.
4. C. W. Townsend.
5. Joan Saunders.
6. Louise E. Tschirch.

Words to Look Out For

European, not *Europeon*.
Calendar, not *calender*.
Welfare, not *wellfare*.
Recommendation, not *recommenda-*
tion.
Allotment, not *allottment*.
Incident, not *incēdent*.
Repetition, not *repitition*.
Grateful, not *greatful*.
Excerpts, not *excerps*.
Diverting, not *divirting*.
Surname, not *sirname*.

Arrangement, not *arrangment*.
Authoritative, not *authoratative*.
Samaritan, not *samaratan*.
Dilapidated, not *delapidated*.

Words Misused And Mispronounced

Valuable. Properly used only of things that have monetary worth or that possess a precious or useful character or quality, but sometimes improperly extended in colloquial use to persons and used instead of *valued*; as, "We have lost a *valuable* friend." "One of our most *valued* contributors has sent us several *valuable* articles" is correct. Transposition of the adjectives would make the sentence faulty.

Probably. Three clear syllables, prob'-a-bly, never prob'ly; the latter an error so frequent, and so fixed in some careless minds, that the word is even written *proibly*.



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WHITE CROSS SERVICE APPRECIATED

Miss Frida G. Wall writes from Suifu, West China: "I am quite sure that workers in the White Cross do not realize how much they are doing in real missionary work by giving us the support we have had from them lately. With the hard struggle to make the appropriation reach, the White Cross has taken a big burden off our shoulders for the last year. We have had to pay out for such material, which the White Cross is supplying, only about \$20, and even that small amount would not have been necessary had the last box not been held up on the way up from Shanghai. Again I will say that the White Cross means just as much to us on the Mission field as the Red Cross meant to us when we were in France a few years ago caring for the noble boys who came to us. The Red Cross boxes contained what we needed then, and the White Cross is doing the same for us now. My prayer is that God may richly reward each and every one who willingly and with sacrifice is helping to make this new Overseas Division a blessing to so many thousands."

BOOKS FOR THE BIBLE STUDENT

Thinking Through the New Testament, by J. J. Ross, is a simple and valuable book for the ordinary student or layman. Each book of the New Testament is taken in order, an outline of each is given, following brief comment on its characteristic features. (Fleming H. Revell Co.; \$1.75.)

New Testament Greek, by J. G. Machen, is an admirable grammar on New Testament Greek for beginners, by the professor of New Testament Exegesis in Princeton. Each chapter is followed by exercises in Greek and English, illustrating the grammatical principles just explained. The book closes with valuable vocabularies in Greek-English and English-Greek, and a well arranged and valuable index. (The Macmillan Co.; \$2.20.)

The Making and Meaning of the New Testament, by J. H. Snowden, is well worth while. The background of the New Testament is first studied: its Jewish, Greek and Roman backgrounds. This is a most satisfactory and enlightening section. Then follows an introduction to the New Testament and a discussion of each separate book in turn. Part III is devoted to a brief but exceedingly helpful Life of Jesus; Part IV to a study of the spread of Christianity as shown in the Book of the Acts. (The Macmillan Co.; \$2.50.)

The Constructive Revolution of Jesus, by Samuel Dickey, recently of McCormick Theological Seminary, is a scholarly presentation of phases in the life and teachings of our Lord which are not commonly dwelt upon. The relation of Jesus to the parties of His day, to the Mosaic Law and the Temple, to Rome, and to the economic order, is brought out clearly and impressively, and the resultant picture only the more deeply impresses the truth that Jesus will remain something of a paradox and enigma to the end. As the author says, "were He not mysterious, He could never have been regarded 'the only begotten of the Father, full of grace and truth.'" Such a reverent study as this aids in realizing the truly revolutionary character of the principles which Jesus laid down as the true governing principles of life, individual and social. (Doran Co.; \$1.60 net.)

Those who are interested in reading the Bible through in a year or less, and who would like to join others likewise engaged, will do well to get in touch with Dr. J. B. Lemon, the pastor at Greenfield, Mass., who has a system of reading in connection with the Bible Readers' Band of America. The aim is to stimulate acquaintance with the whole Bible, and anything which can do this is certainly commendable.

☆☆☆

"Through MISSIONS my sister and I have become more interested in missions if such a thing is possible. We also feel more familiar with the names of our missionaries and the fields they occupy."—*Ina Stringham, Jackson, Mich.*

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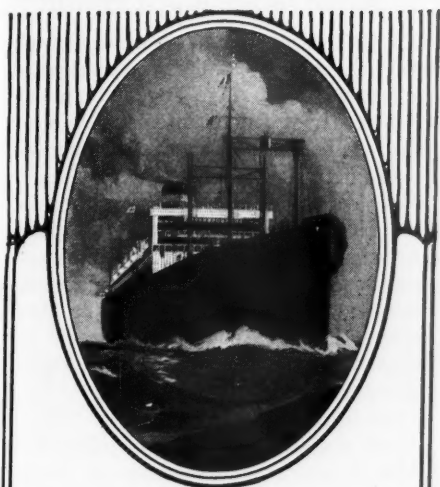
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DURING THE ministry of Rev. A. C. Blinzinger in charge of Chapel Car Grace, the Hermiston Memorial Baptist Church has been organized in Las Vegas, Nevada, in which state Rev. E. R. Hermiston labored so faithfully with the same chapel car. Dr. John S. Stump delivered the sermon on November 2, the date of organization. A Sunday school with 14 members has been organized, and it is hoped that work on the church building may be begun shortly. Las Vegas is a railroad town of "wide open" variety, where the gospel is sorely needed, and this faithful missionary and his wife, and those who have joined with them in organizing the church and Sunday school, request prayer that they may be given divine wisdom and grace in toiling in this difficult and needy field.



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U. S. SHIPPING BOARD

Seattle Will be Ready

The local committee for the entertainment of the Northern Baptist Convention of 1925 in Seattle has been appointed and sub-committees selected, and these committees are functioning. The officers of the local committee are W. M. Liven-good, chairman, 3305 White Building; J. F. Watson, secretary, 431 Burke Building; John K. Bush, treasurer, American Savings Bank and Trust Company. Chairmen of important sub-committees are Dr. A. M. Bailey, Harvard and Seneca Streets, place of meeting and arrangement of halls; F. J. Martin, Central Building, finance; C. A. Cook, 2625-41st, S. W., publicity; A. T. Spear, Douglas Building, hotels. Headquarters of the local committee will be 431 Burke Building; headquarters of the Executive Committee and officers of the Northern Baptist Convention will be the Olympic Hotel. The sessions of the Convention will be held in either the Masonic Temple or the new Eagles' Auditorium. Date of meeting, June 30 to July 5.—J. F. Watson, Secretary of Local Committee.

Missionaries Assaulted

Our readers doubtless noticed in the daily press that Rev. and Mrs. P. R. Gleason, missionaries in Burma, were brutally attacked by a mob in Rangoon. The following comment on the unfortunate occurrence has come from Missionary L. W. Hattersley. Mr. and Mrs. Gleason recently returned to America on furlough.

"The assault on the Gleasons was a disheartening affair. I can think however of two hopeful aspects of the case. In the first place the assault has produced a reaction in the minds of certain Burman Buddhists which we hope will make for the furtherance of the Gospel of Christ in Burma. It is interesting to note also that when the Gleasons reached the hospital they were received and treated by two Christian doctors, Captain Ba Thaw, night superintendent of the General Hospital, son of the late U Po Hla of Bassein; and Dr. Chit Twe, brother of Dr. Ma Saw Sa. While forces of evil raise their heads in Burma, the army of God marches on."

What Will Your Income Be in 1925?

At the beginning of the new year it is advisable to estimate your income and to limit your expenditures accordingly. You can assure yourself a fixed, regular income throughout the entire year and for as many years thereafter as you live, through an annuity agreement.

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Doctor English speaks of the minister first as a preacher and then as a leader in his church and community, and in his third lecture shows the equipment necessary to the minister's best product in preaching and leadership. Simple, Scriptural, practical, the three papers illustrate the finest ideals of the pastor's place and work, and show the road to attainment.

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Being a Christian

By Robert A. Ashworth, D. D.

What is it to be a Christian? How may I become a Christian? Why and when should the Christian join the church? These are some of the questions asked and answered in the seven chapters of this little book. Simple in statement, practical in purpose, it is adapted to be of excellent service among young people and those who have to do with them.

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A China Shepherdess

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Twenty-two delightful missionary stories about China, interesting to all ages, "ready-to-tell." Illustrated with twenty-two pen and ink drawings by the author, showing how to draw Chinese objects to illustrate the stories. Dozens of quaint and appropriate Chinese proverbs. To read these chapters is to accompany a most charming traveler into the heart of a mission school in interior China.

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A Manual of Methods and Material for Young People and their Leaders. The book is divided into two parts, one stating the Why and How of religious drama by young people, the other giving the What in the form of five Biblical dramas, two missionary pageants, and two pageants for special days. The book will be found practical in its suggestions.

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Second Avenue Baptist Church

The Second Avenue Baptist Church has held such a strategic position for so many years that any change in its policy is a matter of general interest. As a result of population changes which are sweeping over large sections of Greater New York and especially over the east side, it has come about that the older American population has been almost totally eliminated and in its place has come a larger number of people from many European countries. Nearly all the volunteer workers of the older American stock serving on the Second Avenue Field live outside the field. The Sunday school is made up entirely of children of other races. The attendance of people of American origin upon the church services is almost negligible. These changes have led the New York City Baptist Mission Society to adopt a new policy. Only one English-speaking service is held on Sunday and this is designed to reach volunteer workers. No successor to Rev. A. A. Forshee will be secured, but the Society has appointed Rev. Lawrence Hosie as educational director of the allied churches, chairman of the staff of workers, and generally in charge of the interests of the City Mission Society in this field. The Society is encouraging the full organization of the various foreign-language interests. There is now housed in the Second Avenue building the First Lettish Church, the First Esthonian Church, the Italian Mission to be organized as a church, the First Russian Church, a Polish Mission and a Chinese Sunday school. The mission work on the field will be intensified but will be done immediately through these foreign language churches.—C. H. Sears.

☆☆☆

"I think MISSIONS is the best ever. Although I have left my Iowa home and am now located in the Southern Convention, I still cling to MISSIONS and no other publication can take the place of it."—Mrs. F. C. Stote, Siloam Springs, Ark.

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HOME AGAIN

The scene has changed: It is the dear home land. It is bonny here at home and I am happy indeed to be here! There is much for which to give thanks. Especially do I return thanks that our family have all been spared to enjoy this happy reunion. I am thankful, too, for every one, who through their many gifts of love to the great missionary cause, have made possible my first five years of service in Japan. I wish I had many lives to give to that land of a great tomorrow; to the coming of that day when "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for all are one in Christ Jesus," even as we who are Christ's the world around are one in His love.—*Jessie M. G. Wilkinson.*

And Still They Come

"I have enjoyed answering the Questions and think the idea is splendid. We all read our magazine now whereas before when we thought we read it we were only picking out the most interesting articles."

—*Sarah M. Miller, Orange, N. J.*

"Within my church constituency almost every family is within reach of MISSIONS. I hope before the year is over that every home will be in touch with it."—*H. E. Danielson, Pastor, Peterboro, N. H.*

Stewardship Essay Contest for Young People

What Does a Christian Owe God? The Denomination wants an answer from Baptist Young People, and is announcing an Essay Contest on the subject of Stewardship to begin November 1, 1924, and close March 15, 1925. The following prizes are offered: Senior-Class A (ages 18-24), 1st prize \$100, 2nd prize \$50, 3rd prize \$25; Senior-Class B (ages 15-17), same prizes as for Class A; Intermediate, 1st prize \$50, 2nd prize \$35, 3rd prize \$20; Junior, 1st prize \$35, 2nd prize \$15, 3rd prize \$10. All Baptist young people between the ages of 9 and 24 inclusive are eligible. A *nom de plume* or pseudonym must be used by the contestant in sending in the essay. The essays should be sent to the Stewardship Department of the Board of Missionary Cooperation, 276 Fifth Avenue, New York City; and at the same time, the pseudonym with the right name should be sent in a separate sealed envelope.

The contest time has been designated as from November 1st, 1924 to March 15th, 1925, to allow ample time for local young people's societies and groups to arouse their members to take an interest in the matter. The young people of every Baptist church should be interested in having one or more of their number submit an essay in the contest.

For further information as to length of requirements, send for printed announcements, subjects and conditions or request to the Stewardship Department, Board of Missionary Cooperation, 276 Fifth Avenue, New York City.

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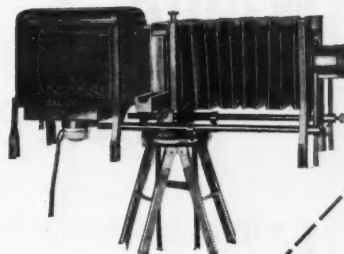
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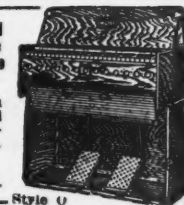
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43	4.8%	59	6.4%	72	8.2%
44	4.9%	60	6.5%	73	8.3%
45	5.0%	61	6.6%	74	8.4%
46	5.1%	62	6.7%	75	8.5%
47	5.2%	63	6.8%	76	8.6%
48	5.3%	64	6.9%	77	8.7%
49	5.4%	65	7.0%	78	8.8%
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Books Received

Quiet Talks about the Healing Christ, by S. D. Gordon (Revell; \$1.25).

Symbolism of the Three Degrees, by O. D. Street (Doran; \$2).

The Problem of Immortality, by R. S. Tsanoff (Macmillan; \$3).

Missionary Lives for Children: Livingstone of Africa, by C. T. Bedford; *John Williams of the South Sea Islands*, by N. J. Davidson; *Bishop Bompas of the Frozen North*, by N. B. M. Grahame (Doran; 65c each).

Who Shall Command Thy Heart? by T. H. Shastid (George Wahr; \$2).

Race and Race Relations, by Robert E. Speer (Revell; \$3.50).

What Shall We Play? by Edna Geister (Doran; \$2).

George C. Stebbins: Reminiscences and Gospel Hymn Stories (Doran; \$3).

Being a Christian, by R. A. Ashworth (Judson Press; \$1).